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IMPORTANT PAPERS ON MUSIC.

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The Living Church.

Saturday, November 4, 1893

News and Notes

A NOVEL experiment in hypnotism is about to be tried in Holland. Two successive wives of a certain young man named De Jong mysteriously disappeared, and he has been arrested on the charge of having made away with them. Two eminent physicians have undertaken to put the accused under hypnotic influence, and thus extort from him a confession. While it is true that the law would probably not allow such a confession to be used against him, it is supposed that it might give a clew leading up to the discovery of legal evidence. At any rate, the result will be waited for with interest.

THE DEATH of Dr. Philip Schaff which recently occurred, was quite unexpected. He attended some sessions of the late "Parliament," and appeared to be recovering his former vigor. Dr. Schaff is well known to Christians of all names as a teacher and writer, being formerly a professor in a German University, and in later years in the "Union" Seminary, New York. He was often seen as a visitor in our General Convention in New York. Though a Congregationalist, his great work on Church history is, to a surprising extent, free from bias against episcopacy. Dr. Schaff was loved and honored not only as a devoted and able scholar, but also as an honorable, lovable, Christian man.

THE AVERAGE newspaper writer occasionally shows symptoms of a loss of mental balance when he is called upon to deal with matters of religion. The watchwords of the day, "liberality," "breadth," and the like, operate upon his mind in a very extraordinary way. Thus an English correspondent thinks scorn of narrow orthodoxy because, at the recent Church Congress the name of a notorious French novelist was greeted with hisses instead of cheers. Certainly it is a peculiar state of mind which could assume that a religious body which accepts the ethics of the Gospels, would hail Zola as an apostle of moral reform.

EVERYBODY IS congratulating everybody on the success of the Missionary Council. The weather was splendid, the attendance was splendid, the spirit of it all was splendid. From the address of welcome by Chicago's Bishop to the word of parting by one of Chicago's honored laymen, all the speeches had the ring of earnestness, men spoke because they had something to say. The services as well as the sessions were attended by good congregations, all joining in the hymns and other devotions most heartily. The Board of Managers, especially the tireless secretary, deserves great credit for the admirable selection of themes and speakers; and Chicago, for the prompt and generous provision made to meet the needs and promote the success of the Council.

IT SEEMS to be uncertain as yet what course will be pursued by Mr. Gladstone's government at the coming session of Parliament in view of the defeat of the Home Rule bill. A distinguished member of the Unionist party lately interviewed, gives it as his impression that measures looking to the disestablishment of the Church in Wales and Scotland will now be brought forward. In view of the imminent probability of something of this kind, it seems strange that the subject should have found no place in the programme of the Church Congress at Birmingham. In no way could the true facts have been so widely published, and the case for the Church brought home to people generally. It looks as if a great opportunity had been allowed to pass unimproved.

IT SEEMS like a page out of ancient history to read of trouble between the Spaniards and the Moors. But in this case it is not the Moors in Spain but in Morocco. In the fifteenth century the Moors were driven out of Spain; it remains to be seen whether in the nineteenth century the Spaniards are to be driven out of Morocco. In the recent conflict a mosque was destroyed, and upon the strength of this all Northern Morocco is being aroused to revenge against the "infidels." On the other hand, the affair has produced a refreshing outburst of patriotism in Spain. It seems to have come in very good time for the government, which has of late been surrounded by increasing embarassments. As if by magic, the discontent with the government's domestic policy and the protest against paying taxes have all but disappeared. Christendom will accept with equanimity a war which may destroy such an anachronism as Morocco presents, at the very mouth of the Mediterranean. It would make Christian missions possible, and bring a large and beautiful domain under modern influences and conditions.

THE GOVERNOR OF ILLINOIS, in pardoning a woman who was sentenced for murder two or three years ago, gives reasons which cause us to marvel at the opposite view which different minds may take of the same facts. In the first place, the husband and father is also serving a life sentence in another prison. Second, there are three children, one of them a cripple. These, he thinks, need a mother's care (!). Third, "there are many men in this State whose hands are red with blood, but they have gone unwhipt of justice because they had money or influence." This may be true, but its relevancy is not apparent. It would seem to an ordinary mind that the innocent children in this case instead of being delivered back to the keeping of such parents as these, ought rather to be taken away from all sight and knowledge of them and consigned to some institution where they could be brought up in an orderly way and given some kind of chance in life. It would probably be a sad commentary upon the Governor's clemency, if it were possible to follow the fortunes of this family.

THE WHOLE COUNTRY is shocked and grieved at the news of Mayor Harrison's assassination. There are few men who have had a larger circle of personal friends or have enjoyed a wider popularity. But it is not on that account that there is sorrow, far and near. The murder of the man who represented a municipality is a national calamity. It is almost a menace to civilization. The wretch who took his life because he was refused an office, may be insane, insane through greed, as thousands are who walk the streets of every city, insane through ambition and self-will, insane through idolatry of the world, the flesh, and the devil. Many such there are, we know, and more such we fear there will be, if our civilization is not purged of its intense secularity and selfishness, inspired with principles of righteousness, and made to walk in the presence and fear of God. There may be individual cases of insanity resulting from misguided religious zeal, but the tendency of godless education, which is more and more approximating universality among us, is to produce a whole race of madmen. There is the seed of insanity in every brain and heart, and to insure its development nothing is needed, as a rule, but a prayerless childhood and a youth given over to unrestrained gratification or greed. Fortunately for presidents and mayors, it is not every lunatic who wants an office.

Brief Mention

The reply that Churchmen sometimes receive when suggesting to a friend that he should subscribe for a weekly Church paper, is, "Oh, I take the diocesan paper; we must support our own paper, you know!" What a burden it must be at fifty cents a year, and many never send even that. They "support" the paper by consenting to receive it.———This clever passage is from the address of Cardinal Gibbons at the opening of the Roman Catholic Congress: "Let us no longer call Chicago the Windy City; but, instead, the City of Lofty Inspirations. Let us no longer call Chicago, Porkopolis. Let me christen her with another name—let us call her Thaumatopolis, the city of wonders, the city of miracles. And I think that Mr. Davis, with his associates, may be called the Thaumauturgus of the Columbian Exposition enterprise."———Mr. Henry A. Adams, who lately left our ministry for that of the Roman Catholic Church, has taken to writing dramas. He says he is going to preach through plays. That is better than those who play with preaching.

The Missionary Council

Monday Evening, Oct. 23rd

We give in this issue the continuation of our stenographic report of the Missionary Council. In attendance, and in the interest awakened, it has excelled all other meetings of this body. It was not held in the hall where the "Parliament of Religions" assembled, and has not been "boomed" by the great Exposition. It has done its work and borne its witness for Christ, in quietness and confidence, and therein is its strength.

MISSIONS TO INDIANS

Following Bishop Hare, whose paper we gave in our last issue, Mr. Herbert Welsh spoke as follows:

During the last eleven years it has been my privilege to study the Indian question by actual contact with the people themselves, in the Northwest and Southwest, and by contact with those who know them best—bishops, military officers, officials of the Government; and I will submit to you in the briefest possible form the conclusions to which I have been led.

The Indian is a man, redeemable and redeemed. Our duty toward him is to take him in all his weakness and give him a chance to live that life which we hold most dear; an opportunity to rise out of his darkness into the light of Christian civilization.

The Church of the living God is the first inspiration that has touched him. If you will look at the Indian Christians, you will find in their daily walk and conversation just as much evidence of true religion as you will find in the same number of our people here at home.

There is another great force that touches the Indians, it is the force of the Government. The Government of the United States stands for the Indian as the guardian to his ward. We too often look upon the Government as apart from us, as something living by itself. The Government of the United States is a chameleon which takes its color from the surroundings in which it is placed. We color it. We are responsible for what it is. We have the power to say to the members of Congress, you shall vote for this bill or not; we have the power to tell them, when an act is proposed in Indian legislation, such shall or shall not be. Do we do our duty when we allow wrongful legislation regarding the Indians? We are Christians and we are citizens; we touch the Indian as Christians, through the Church; as citizens, through the Government. There should be a great system of Government schools. I urge that we press on in these missions among the Indians, and that we enlarge the range of vision, and see that through the "spoils system" the machinery intended for the civilization of the Indian is not used for party rewards.

DOMESTIC MISSIONS.

The Rev. Dr. Walton W. Battershall, of Albany, New York, read a paper. By domestic missions, he said, we mean the work of the Church to bring the truth and law of Christ to our American life at those points where it is forming centres of organization and growth. The errand of the Church in America is to save, in the deep and full sense of the word, our American life.

Let us try to outline three facts in the situation. The first fact is the westward drift of population. What is its meaning? By our theory the centre of population is the centre of power. Year by year that power is drifting westward.

Mr. James Bryce, in his study of the American Commonwealth, tells us: "It is an old saying that monarchies live by honor, and republics by virtue. The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential in their well-being are those sources whence reverence and self-control flow."

Is there any question where all the civilizations of the world have found the sources of reverence and self-control? Can there be any question where the Church should concentrate its energies in proclaiming the faith and rearing the altars, which alone can produce those elements of character necessary to the health and perpetuity of our national life?

The second fact in the situation lies close to this last. The civilization of to-day, especially of this country, and emphatically of the West, is an industrial civilization. The ideal and achievement of this age is the organization of work. There is peril in this sharp, eager industrialism which is goading on all American life. How shall the men and women thrust to the frontier be taught that life is more than bread or confectionery? How shall they learn the fathomless mystery of life, its essential issues, its divine interpreta-

tions? How shall they bring to bear the forces which alone will beat down its degradations and shames?

Whatever the rights and wrongs in the long-drawn duel between capital and labor, it is obvious that the duel in large measure takes its rancour from materialistic interpretations of life, and that, if those interpretations prevail, it will be carried to an issue which opens up the question of the abrogation of property, and the break up of the civilization that has been evolved from savagery by the toil and blood of centuries. It is not the office of religion to do the police-work of the world; but even its critics concede that it lessens the police-work. This country has been the refuge—God grant it may never become the insane asylum—of Europe. The gates are open. Somehow or other our body politic must digest this inflowing, heterogeneous life. Is not the religion of Christ a factor of supreme consequence?

There is another fact in the situation which we cannot overlook. Large sections of our religious life have drifted into what I shall have to call a theological interregnum. Many influences have contributed to the paralysis of dogma, which is a marked feature of the higher phases of our American thought. Reaction from speculative and one-sided theologies was inevitable. The result is a break up in those ecclesiastical systems which have had the spiritual training of by far the greater part of our American life What will be the issue? Our American people are essentially religious. Faith in God and the soul is bred in their bone and flows in their blood. A large percentage of our people are hunting for a religion which is equipped with facts, does not deny facts, and has voices that interpret and forces that play on the great elemental facts of life. We have reached the close of the epoch of sect making. The centrifugal movement in our American Christianity has well-nigh spent itself. The theological indifference of the age is simply a recoil and a passing phase. The dissolutions of to-day are only preparatory of the reconstructions of to-morrow.

These three facts—there are others, but I think these three the most striking and significant—disclose, even in our rapid glance, their bearings on the domestic mission work of the Church. They indicate its lines of movement, its responsibilities, its opportunities, its scope and purpose.

By the Church I mean that historic body which, with its inspired Scriptures, its sacraments, its Catholic creeds, and apostolic ministry, is in unbroken continuity with the Church of the Apostles, and to which has been committed the spiritual care of that virile race that has given its specific type of civilization to this continent. Whatever its name, it is the Catholic Church in these United States, and if it justify its claims and fulfill its mission it must address itself to the facts with which God confronts it.

Our American people are beginning to recognize that the issues which drove their fathers and keep their children from that Church are trivial and effete; that through all its vicissitudes, that Church has been the stronghold of the unadulterated faith; that it stands to-day as a Church, not as a sect, rich in ancient inheritances, owning no foreign allegiance, holding in trust things necessary to the perpetuity of the faith, the beauty and majesty of worship, and the training of spiritual character.

Not only has God put into its hands a momentous errand, He has placed before it an open door. Will it enter? The faith, the courage, the enthusiasm, the sacrificial offerings of men and money which we of to-day throw into its domestic missions, will in large measure decide the question.

The Rt. Rev. Dr. Brewer, Bishop of Montana, continued the discussion: This council meets in order to find out what the needs are, and ways to meet them. I am going to speak of what is lacking in our methods in order that we may do our part in meeting the needs. In the first place, we must have more weapons. The Church Almanac tells us we have 4,200 clergymen. We ought to have twice the number. What must we do? We must call forth the laymen to help us. We must have our lay readers and our lay preachers,—I don't care what you call them. The St. Andrew's Brotherhood are doing something to provide them. I believe in the separation between the prophetical and priestly office, and so I would not confine them to reading services, but have them teach, as laymen.

In the next place we must have the help of the women. We have two schools in the land for the training of deaconesses. We have one deaconess in Montana, and I know what she is doing. There should be one such woman in every large parish in our land, perhaps six; and when they are fit for it they can go into rural districts where we have no clergymen to send, and they can supplement our efforts.

If you were to add up all that was given for missions, domestic and foreign, including the specials to missionary bishops, you would have one million and a half dollars. It is not a small sum, but we ought to have twice that. If you will look at the report of the Board of Missions for the past year you will see there are reported 5,499 congregations; 3,074 of these gave to domestic and foreign missions, but above 2,425 are reported as not having given a penny. That needs to be corrected. How is it to be done? In the first place I don't believe 2,425 congregations failed to give because they would not, but because they were not asked. At least 1,500 of our parishes, which could, gave no offering. That ought not to be so. Every man, woman, and child in the parishes and missions should be giving. There are a number of dioceses having a canon that offerings shall be taken for domestic and foreign missions; even if you have a canon you cannot make all the clergy obey. When you do that, you will see an increase with every increasing year. If every bishop in his annual address will call his people's attention to it, it will help. If the representatives of the dioceses here will constitute themselves a committee to go home and see that that thing is done, then we shall be able to reach not only every diocese, but every parish and every mission and every child in the Church.

CLOSING ADDRESS

The Hon. Seth Low, LL.D., president of Columbia College, said: As I looked at the programme for the evening it struck me as a singular thing that under one heading should come, "Indian Missions" and "Domestic Missions." Here we are celebrating the 400th anniversary of the discovery of America and we have not learned to identify the Indians with ourselves! I think there is a suggestion for us in that, as Christians not less than as citizens.

I may not be able to suggest any thought on the Indian question which has not been already presented by Bishop Hare and Mr. Welsh; but perhaps I can express their thought as it came into a layman's mind not so familiar with detail as theirs. Did you read what happened here on Chicago Day? Over seven hundred thousand people were at the great fair, and the centre of attraction was two Indians! One had signed the deed for the territory on which the city stands, and the other was the son of the man who gave the place its name, Chicago.

Place alongside of it the rush of the new settlers into Oklahoma, and only the other day the opening of the "Cherokee Strip," and see how the white man's civilization is rushing like a flood over everything that once belonged to the Indians. It is like the flood in the time of Noah. The waters rise higher and higher, and the Indians gather closer together and a little nearer the summit of Mount Ararat; the waters take another rise and they gather still closer; the inevitable end draws nearer and nearer.

The problem seems to me to be just this: Must the Indian perish with his civilization? The white man's civilization is the individual; the Indian's, the tribe. We must teach the Indian to stand alone, to live under the white man's law. If the situation cannot be changed we know what must happen. It can only be changed by the influence of good men in the government, by just treatment and education, and by the power of the Church to bring them the Gospel of Jesus Christ.

I see the criticalness of this Indian question, and it concerns you and me. If we don't speedily do our utmost, do what we can through the agencies of our Church and government, it will be too late, because there will be no Indians left to work for.

The Christian is one who, saved from drowning by clinging to the cross, holds it with one hand and tries to lift up some sinner with his other hand; that is true Christianity.

I was very much interested in the suggestion of the Bishop of Montana, that a collection be taken up once a year in every church, and that it be enforced by a canon. I do not think there would be trouble in having it obeyed. When I was at the head of a city government I always found it possible to have the heads of departments obey orders. The professors of a college are expected to do certain things, and if they do not I know the reason why, and some one is put there who will do them. I know the bishop has no such relation to the clergy, at the same time he has the same moral relation, and it does seem to me possible to have the clergy obey such a canon.

One other thing. We look upon the mission as if it were something we were doing for other people. It seems to me the most characteristic thing in the mission work is its strong influence for unity. There should be no divided Christianity. In a divided light seen through a prism, there are different colors. It is possible to take the colors and unite them again, and the missionary work has yet that to do in the Church of Christ.

Tuesday Morning, Oct. 24th.

The Holy Communion was celebrated, and afterward the Bishop of Minnesota took the chair.

The minutes of previous sessions having been read and adopted, and the subject of "Missions in Cities" being postponed on account of the absence of Dr. Greer, the proceedings were suspended, on motion of Bishop Dudley, and the Archbishop of Zante was invited to address the Council. The Archbishop was then conducted to the chancel, and the president of the Council said:

I have the pleasure of introducing to the Council the Archbishop of Zante, a representative of the Eastern Church, to which we owe so much for its preservation of the faith of the ages, and of the early liturgies of the Church.

ADDRESS OF THE ARCHBISHOP OF ZANTE.

My Brethren in Jesus Christ: I consider myself again very happy in presenting myself before this most reverend Council of the eminent divines and ministers of your holy Church. (You will excuse me if I make any mistakes in a language which is foreign to me, and in which of necessity I am obliged to speak before you). It is not the first time that a Greek Archbishop approaches the Episcopal Church and enters into the temples of this Church, so eminent a member of the Christian body, a member of the Christian family. I am not the first, and I think I shall not be the last. Twenty years ago another Greek Archbishop, the Archbishop of Syra, Alexander Lycurgus, was in London, when the Anglican clergymen and the Archbishop of Canterbury solemnly and demonstratively received him and introduced him in the cathedral church of St. Paul, where the Greek Archbishop, standing on the platform of the church, had the honor to give the blessing to the clergymen and laymen of the Anglican Church.

By the opportunity of my invitation and my presence at the religious congress in this city, I have also had the great honor to present myself more than once in your churches, on your tribunes and platforms; and I am not only invited to this honor, but I also come self-invited and quite voluntarily, from the feelings which I have, with other bishops of Greece, toward your holy Church. And I thank your dignified bishops, especially Henry C. Potter, Bishop of New York, who not only opened to me, with brotherly feelings, the doors of the churches, but at the same time opened their arms and embraced me and conducted me to the most honorable places of your temples.

As self-invited also, and as voluntarily coming into the presence of this eminent council of your Church, I speak before you to-day sincerely and with a heart full of love, as a brother in Christ, as a friend in the love of the divinely inspired Gospel.

I approve and admire your practical work, your struggle, your perseverance, and your great expenditures for the diffusion and propagation of Christian doctrine in every part of our globe; and lastly, for the pure, moral, Christian education, without distinction, to all members of Christian communities. We have such an instance and testimony in our country, the school established under the direction of the persons of happy memory, the Rev. Mr. Hill and Mrs Hill, the Americans who sacrificed their lives while working incessantly for our lovely Greece. This school was the first girls' school in our classical land after the freedom of Greece, which gave, nearly fifty years ago, many well brought up mothers to many families, rich and poor, without any distinction; and for that reason the entire Greek nation expresses her gratitude, especially to your Christian association and generally to your American people. We regard not with indifference your Church, but we look always to your work with the deepest interest, with hearts full of love, and also with hope for the future.

As regarding this hope for the future, it suffices me to repeat here before you, word for word, my address which I pronounced in Trinity church, at Boston, during the holy service of the consecration of the new Bishop Lawrence, "It is certainly," I said, "a great pleasure for you to see a new bishop in your circle, but your pleasure cannot be greater than the one I experience in being here and looking at your reverend persons and listening to the divine service of your Church. For in your Church, and in the eminent divines of that Church, one can see concentrated the hopes of the union, in the future, of all the Christian Churches in the world. Surely, you are Protestants, but at the same time you are also Catholics You are Protestants, on the one hand: you only can embrace all the other Protestant bodies. And on the other hand, as Catholics, you alone can command the attention of the Catholic Churches. For while you have protested, you alone have retained a great part of the rites of Catholicism, and you have not rejected all the traditions of the Catholic Church.

"Hence your Church, sister to the one on account of protesting, sister also to the other on account of the Catholic traditions, is the centre toward which all the eminent persons of the distinctive Churches will cast their eyes in the future, when, by the grace of God, they will decide to take steps for the union of all the Christian world into one flock, under one shepherd or pastor. In this pre-eminent idea and hope for the future, I embrace the new bishop and all the other bishops here present as my brethren in Christ. I embrace your Church, the pen and ink of which anxiously await a blank page in the history of the Christian religion."

I close my address with my prayer to Almighty God, and with my brotherly blessing.

The Archbishop then pronounced a benediction in the Greek language, the members of the Council standing.

The Rt. Rev. Dr. Hale, Bishop-Coadjutor of Springfield, offered the following resolution:

Resolved, That the Missionary Council of the American Church extend to the Most Reverend Dionysius, Archbishop of Zante, our most reverent regards, and through him our most loving greetings to our dear brethren in Christ, the bishops, clergy, and laity of the Holy Orthodox Churches in the East, of whom he is so worthy a representative.

In presenting the resolution, Bishop Hale said: About twenty-five years ago, dear Dr. Hill wrote to me from Athens of the wonderful influence exerted there by a brilliant young man, Dionysius Latas, the greatest preacher in Greece, whose sermons were not only most eloquent, but most full of learning and full of the Gospel of Jesus Christ. That was the introduction I had to him, our Most Reverend Father, who is now present with us. A short time afterwards, Mrs. Hill sent me a copy of a newspaper published by this same reverend father. I received the newspaper for many years, and have its files bound, on my shelves, and most deeply value it—a newspaper written very largely, I think, by himself, full of information about his Church, full of the teachings of the Gospel—a most admirable paper. A few days since, the most reverend prelate told me of his desire, when he returned to Greece, to establish a newspaper in the interests of unity. He felt that it would be quite an expense, and doubted whether the paper could be made to pay, and whether he would be able to publish it. But I do trust that he may be able, with our help, to publish there in Greece something that will tell about all the Churches of the world, and help to bring all into that nearer communion which he and we so urgently desire.

The resolution, with an amendment by the Bishop of Chicago, that it be engrossed and presented to the Most Reverend Archbishop, was unanimously adopted.

MISSIONS IN RURAL DISTRICTS

This subject was resumed at this point, the speaker being Archdeacon W. M. Brown, of Ohio.

In this matter, he said, the Church is fifty years behind in the Central States. We must send the best men to establish missions in rural districts—the bishop himself, or a clergyman of reputation, or an archdeacon. The people don't care very much about missionaries, but if you send an archdeacon to the town you can fill the hall or school house. They think somebody big is coming! At the beginning one service a month is better than one a week. Sunday afternoon is a good time for the service, or a week-day evening. This gives the city rectors an opportunity to go to the field.

In Ohio we regard our Churchmanship as second to none in any of the dioceses, but I am convinced that ritualism in its extreme forms, at the beginning, is an impediment to rural missionary work. Yet if the missionary is himself convinced that salvation depends upon genuflections and millinery, he would better not begin with a plain service in the expectation of increasing its elaborateness as time goes on, but would better have it all over with at once. (Hear, hear!) It is well always to have a ladies' guild formed, but it is best to have no organization in the way of vestries. The missionary who by the aid of friends is able to offer the ladies a guaranty of $500 as soon as they begin a building fund, is a fortunate man. It never fails.

From this point until the close of the session the Bishop of Maine acted as chairman.

The next speaker was the Rev. J. H. George, of Connecticut. He quoted the remark of the Rev. Lyman Beecher, that the best way to make a good man was to give him a good grandfather and a good grandmother. The strength of the Church in the cities, Mr George said, comes from the training received in the country. We must work in the great centres, but to make a lasting impression on the generation to come, we must go back to the sources of strength, in the country. The Church has been for generations quietly exerting her influence in Connecticut and teaching Christians of all names the great truths of the Gospel. This has made for Connecticut the name in which it glories, "The land of steady habits." It was in the little town of Woodbury, in the county of Litchfield, in a country parish that to-day receives aid from the Diocesan Missionary Society, that fourteen country clergymen gathered, believing in the divine authority of the sacred ministry, and elected Seabury to cross the ocean and seek the episcopate—in England if he could find it; if not there, in Scotland, or anywhere.

The Bishop of New Jersey, on behalf of the Committee on Credentials, reported a number of cases in which appoint-

ments had not been made in strict conformity to law, but as to which it seemed a great misfortune if the delegates must be excluded on this account.

The Bishop of Montana moved that the delegates be given seats and allowed to speak. The Bishop of Chicago seconded the motion, arguing that the Council was a parliament and not a body with final legislative powers.

The Rev. Mr. Faude took the ground that the Council was a legislative body, empowered to take all necessary action in the years when the Triennial Convention was not in session, and that a dangerous precedent might be established by admitting delegates not properly appointed.

The point of order was taken that the power to vote was not involved. After remarks by Bishop Tuttle in favor of the resolution, it was unanimously passed.

The hour of noon having arrived, prayer was offered by the Bishop of Quincy.

EDUCATION AND MISSIONS

In the absence of Bishop Gailor, Dean Hoffman was the first speaker on this subject, and made a most earnest and effective address. We should teach our children, said the Dean, that the spirit of missions is the spirit of Christ. We should teach our people that the great charter of the Church is the final command of our Lord, when He said: "All power is given unto me in heaven and on earth. Go ye therefore, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And lo, I am with you always, even unto the end of the world." These words contain the assertion of His power, they prescribe to us a duty, and they contain the assurance that in carrying out that duty He will be with us to the end of the world. I believe that missionary education should begin with little children. It is impossible to begin too young to fill their minds with the meaning of the prayer which they are taught to utter when they say: "Thy kingdom come." Dean Hoffman told of a boy whose mother desired that he should attend the parish school in Dr. Hoffman's parish, but asked that he might be excused from being instructed in the fundamentals of Christianity, the Creed, the Lord's Prayer, and the Ten Commandments, which were there taught. As this could not be done, she concluded to take the risk and let him be instructed. The boy was less than six years old, and remained less than a year at the school, his parents removing to a distant city. Fifteen years later the boy's sister came to Dr. Hoffman in Brooklyn, and said: "We don't know what you did with that boy in your school, but we never could get him to give up his Christian belief, and he has never rested until he has brought the whole family into your Church, and now we would like to obtain a pew."

The speaker believed in carrying on this education through all the schools, and into all the colleges. He referred to the remarkable movement of the past few years, during which about a dozen young men have gone through the colleges and led two or three hundred young men to pledge themselves to foreign missionary work. There ought to be in every theological seminary a mission society. In my own institution there has been one for years. The young men met every fortnight to hear a paper read by one of their own number on some missionary topic, and to discuss the topic; and it has led to large numbers of our young men going out into the mission fields. Three years ago, nearly one-half the class that graduated went to the mission fields west of the Mississippi and near the Rocky Mountains.

Dean Hoffman urged that missionary education be carried on in parishes. Some years ago he found that the parish contributing most to missions was that in which the largest number of copies of *The Spirit of Missions* had been circulated. He closed by saying that the motive power behind all our missions is the love of Christ. There is a saying that no one was ever an enthusiastic missionary who was not first a faithful Christian. I should like to state it in another way, that no one ever was a faithful Christian who was not an enthusiastic missionary. It is because the constraining love of Christ is wanting that we have to make so many appeals to induce our Christian people to do their duty. The question is not now whether the cross will triumph or not. It is just as certain as that the sun is shining. The victory is to come. The only question for you and me to decide is whether we will take part in that triumph, or be found among those who are in the outer darkness in the last day.

The Bishop of the Platte spoke briefly on the necessity of educating the grown people who came into the Church, especially in the West, in the fundamentals of religion and in the services of the Prayer Book and their significance, and on the Books of the Bible. He recommended the system which he had asked his clergy to follow, of addressing the people for five minutes on one of these topics before each sermon. He had prepared and sent to the clergy a list of some forty topics connected with the Bible and Prayer Book, and had found that wherever this plan had been adopted very beneficial results were evident.

THE PRAYER BOOK AND MISSIONS

The Rev. Dr. W. S. Langford read a paper upon this subject. The best way in which this Church can proceed to do a great missionary work in the United States, he said, will be by putting the Book of Common Prayer into the hands of all the people. The speaker quoted the late Bishop Stevens, of Pennsylvania, who said that the Prayer Book is the best missionary because it is a missionary that asks for no outfit or salary, is burdened with no family cares, travels without cost, is laid aside by no sickness, and finds a home wherever is found a hand to take it and a heart to love it. It is a missionary with no failings or idiosyncracies, that never acts unwisely, a missionary replete with the best summary of God's Word, never pandering to error, never false to its Lord Christ; a missionary that quietly furnishes you with the best forms of public and private prayer, gives you the clearest unfolding of the intent and purpose of each sacrament, gives you the Bible account of the institution and apostolicity of the ministry, and gives you the best instruction in the constitution and characteristics of the Church of the living God. It is no respecter of persons. It is always in the right place, always doing the right thing, always producing good results for Christ and His Church.

Do we not, then, enjoy a position of peculiar privilege? What other branch of the Church, or what religious organization, has in its possession a book of such remarkable characteristics and of such universal adaptation? It is without a rival as an instrument with which to approach men and to instruct and inspire them towards God. It is a book suited to everyday life as well as to every great occasion. It is a book for all people. The time is ripe for distributing the Prayer Book, because the people are prepared for it. The free, brave, intelligent, self-reliant people of the United States can be reached by appeals to their rational and moral nature. These many years efforts have been made to arouse the Church to its duty in regard to the spiritual welfare of the colored race. The teachings of the Prayer Book are just what they need to guide them and save them from the exaggerated theories to which their ardent religious nature exposes them. I hold it to be our manifest duty toward the black race to distribute the Prayer Book among them freely. And as to all classes of people about us, of whatever color or creed, by whatever Christian name they may be known, and no less as to those who make no Christian profession, the Prayer Book is the best message that we can carry to them. Says Bishop Thompson, "The Prayer Book is our foremost missionary. It is not especially so to convert men to be Churchmen. The main end, after all, is to teach men to pray, to help men to worship. Most men are ignorant here. * * * Be eager to put into the hands of all serious and earnest people that grand old book, the developed religious expression of the strongest people of all time, and to help them, no matter what they call themselves, to the words and thoughts and forms of light and power by which saints, heroes, and martyrs have climbed to God."

Fathers and brethren of the Missionary Council, is not this a work to which, in the providence of God, we are especially called; a work ready to hand; a people prepared for the book, and a book prepared for the people? Twelve years of patient, anxious, study of the Prayer Book have given it back to us with a new sense of its value. With the new sense of possession has come a new sense of responsibility, which was well shown when, in the General Convention of 1892, it was urged that a copyright be placed upon the book for the benefit of disabled clergymen and the families of deceased clergymen. The plea was successfully resisted upon the ground that the book is not ours exclusively, but belongs to all men; that it is the American Prayer Book for the American people, and that we ought not to lay a tax upon it or place any obstacle in the way of its freest circulation. Simultaneously the convention adopted a canon creating the Prayer Book Distribution Society. But the noble purpose of the convention in refusing to tax the Prayer Book by copyright is not being realized. It has been made barren. The lowest price at which a Prayer Book can be purchased is twenty-five cents, or twenty-five dollars a hundred. This ought not to be. Many of us remember when a Prayer Book could be purchased for ten cents, and the same ought to be true today. At least a proper competition can cut in half the price which is now forbidding any large plan of distribution, and which is absolutely defeating the great conception of the last General Convention. God grant that the press may be free, and that the book may be published so that it can be spread broadcast over the land.

Tuesday Afternoon, Oct. 24th

After luncheon, served by the ladies of St. James' parish, the Council resumed its session, with Bishop Neely in the chair, who announced that the Rev. Dr. Taylor, of Springfield, had been substituted for Dr. Christian, to speak upon the subject of "The Prayer Book and Missions."

Dr. Taylor said: The work of the Prayer Book as a missionary is all the more valuable because it is so quiet. He instanced as among the remarkable conversions to the Church by means of the Book of Common Prayer, and not recorded in the reports of the "S. P. G.", in the American colonies, in the early part of the last century, that of the president of Yale College, the Rev. Timothy Cutler, the Rev. Messrs. Samuel Johnson, Jared Eliot, John Hart, Samuel Whittlesey, Jas. Wetmore, and Mr. Daniel Brown, a tutor of Yale. It was by the study of the old Prayer Book and conferring together upon the teachings of that book, that they were led to accept the principles of the Anglican reformation and to declare themselves members of the Church of England. Two of them were, as you know, ordained, and began that movement of sound Churchmanship, of Catholic truth, and apostolic order, that made the Church in Connecticut a power in colonial days and the influence of it is felt today. He cited further instances of the missionary work this book had done, and he closed with an appeal that the Book of Common Prayer may be sent everywhere as a missionary to every family; and an appeal to all families who have no Church privileges, to cling to the Prayer Book, to be faithful to the mission in their possession, and urged that it be used in all families, and thus each family would be as it were a seed planted in some remote wilderness, perhaps, but germinating and beautifying and bearing fruit for the Catholic and Apostolic Church of God in this land. (Hear, hear.)

Mr. J. J. Faude said, following upon the same subject, there is no better way of explaining to the people generally what we hold as to the ministry, than by giving them the teaching of the Prayer Book. There they will find what is believed as to the ministry, as to the three-fold order, and there they will learn something of the spirit of worship and the doctrines of the Church. He regretted that in the publication of the Prayer Book the opportunity for competition seemed to be wanting; that it was a fact that one could not be had for less than twenty-five cents, and he had wondered why the secretary of the Board of Missions had not urged it upon the Board to take means for distributing the Prayer Book throughout the country. He suggested that the experiment be tried in some missionary jurisdiction, of sending it broadcast, and carefully observing the influence of such a measure upon the missionary work. He asked for some practical plan of putting this suggestion into thorough and effective operation. (Applause.)

A resolution was offered to the effect that the Council call the attention of the publishers to the fact that the minimum price for Prayer Books seemed high, and ascertain what it could be made if royalty were waived. Discussion followed, and a substitute offered by the Bishop of Kentucky, was adopted as follows:

Resolved: That a committee be appointed by this body who shall report to this Council to-morrow morning some method for the distribution of the Book of Common Prayer.

On behalf of the committee to whom was referred the report of the Woman's Auxiliary, Bishop Hare was given special permission to report at this time. He said that the report was of the utmost interest and also instructive, and that the committee recommend that efforts be made for its general circulation; also that in the opinion of the committee it is important that there should be held in connection with every meeting of the Missionary Council a general gathering, at one place or in several places, where the Council meets, of all the children. The committee also recommended special preparation on the part of women desiring to devote their time to this work, and suggested that this could be accomplished by holding up the standard of acceptance to a certain degree of training.

Mr. Sterling offered a resolution to the effect that the Council appoint a committee of five for the purpose of revising the canon in relation to credentials, in order to make it less ambiguous. Bishop Scarborough said that there is a commission appointed by the General Convention and charged with the work of a general revision of the canons, and that this work would properly be included in theirs. Upon request of the mover of the resolution, the secretary of the meeting was instructed to refer it to that commission.

PAROCHIAL CLERGY AND MISSIONS

A paper by the Rev. Dr. A. Schuyler, was, in his absence, read by his assistant, the Rev. Wm. Alexander Mann. The paper began with the proposition that the relation between the parochial clergy and missions is very close and intimate, and of the utmost importance to the missionary cause, because upon them devolved the duty to see that their congregations are aroused to their duty in this direction, and if they are not, the responsibility is with their rectors. The paper called attention to the fact that of the $306,765 contributed for missions in 1892, the receipts from legacies were $175,208, and for how large a proportion of this the parochial clergy are entitled to credit it is impossible to say, but if they have done their duty in their ministrations to the sick, doubtless no inconsiderable amount of it should be credited to their influence. The large number of parishes that do not appear as contributors to the missionary fund, is chargeable to the clergy who do not have the plate passed for that purpose, for if it were passed, the offerings would at least be something, and if the 2,275 parishes who had not contributed anything, had given but one dollar each, it would have added just so much to the amount given by the other 3,007 contributing parishes. Were this the case, running through a series of years, say from 1884 to 1893, the amount would be $20,475 for these nine years—enough to wipe out the debt with which this year closes.

The Rev. Dr. Anstice, of Rochester, N. Y., said the topic before us contemplates the clergy in their parochial surroundings and suggests the consideration of their relation to and responsibility for the great work of missions. That they are mainly alive to this relationship and responsibility can hardly be alleged, in view of the fact that during the last year more than 2,400 of our congregations, somewhat less than one-half of the whole number, have made no contribution to the general missionary treasury. He thought perhaps, that some of the clergy had been lacking in the moral courage necessary to attack the stolid indifference on this subject which reigns in the hearts of some of our parishioners, and perhaps the clergy had not the knowledge of the claims and needs of missions that they ought to have, and perhaps they have failed to realize that the spirit of missions is the spirit of Christ. He suggested that there is a great misconception among priests and people, that the parish is a field to be cultivated rather than a force to be applied, and that the people should be instructed and sacramentally administered to, edified, and incited to do their duty, but that they were entirely at fault in their work if the boundaries of their activities and interests were confined to the parish. He asked: "What is the kingdom of heaven here for? Is it for the purpose of gathering little select bodies of elected saints to enjoy their religion? No! the kingdom of heaven exists on earth in order that the kingdoms of this world may be made the kingdom of our Lord and Saviour Jesus Christ, and not until the Church understands that the blessedness of her vocation is not to be ministered unto but to minister, shall we have people to realize the grand idea of the Christian Church on earth." ("Hear, hear.")

Dr. Langford asked permission of the Council and was granted leave to introduce one who, though not a member of the Council, had been working for fifty years as a missionary of the Church, the Rev. Mr. Gay.

Mr. Gay said he wanted to suggest that sometimes the parochial clergy are to blame for the want of interest shown by congregations in regard to missionary calls, because

their interest is not aroused by the somewhat careless and unintelligible manner in which notices are given. He also suggested that much might be accomplished by the establishment in each parish of a department of missionary literature in the vestry, or in the chantry, or other suitable place, and books and information might thus be presented to the people and their interest enlisted where, under present conditions, this is impossible.

LAYMEN AND MISSIONS.

A paper was read by the Hon. L. B. Prince, Governor of New Mexico. After briefly stating the grand and inclusive scope of missionary work, and its far-reaching influences; and after briefly outlining the spread of the Christian religion during the first three centuries, he declared that the achievement of this almost miraculous result was by zeal and self-sacrifice, and because Christ's followers then believed in Him with all their hearts, with all their minds, and with all their strength, and were willing to face dangers, counting their lives as nothing in the accomplishment of their mission. Nothing could stand before them. He declared the first essential of missionary work to be belief, and this of itself would lead to the second step, the communicating of this belief to others; that next to belief, comes zeal. Belief, satisfied to sit down quietly with an expectation of salvation, is selfishness. What would Christ say to any man being the recipient of the benefits of the Church who fails to take one step, or lift one hand, or devote one day, or give one dollar for the extension of these benefits to others?

Mr. Prince's carefully prepared and interesting paper was received with close attention, and at its conclusion Mr. W. R. Stirling followed, saying he took it that they were there to get what they could that might be healthful, and he would therefore try to give them a hint of his own ideas upon the relations of laymen to missions. Quoting the familiar announcement, "On Sunday next there will be the usual quarterly collection for diocesan missions," he said that was a familiar announcement that meant very little to the average layman. Inasmuch as it had become the custom for vestries to take the matter into their own hands, and pledge a fixed sum per annum, it naturally became their responsibility as a vestry to see that it was paid, and thereupon individual responsibility ceased. "The Lord loveth a cheerful giver," and so does the clergyman, and the way to make them is by work amongst the men of the parish. The clergymen must be a man among men, and the laymen and the clergy must get together and know each other, and discuss missionary work in a practical, common-sense, business way. He suggested to the clergy that the way to educate laymen was to trust them, and as business men had to make their heads of departments by trusting them and supporting them and standing by them when they made mistakes, but pointing out the mistakes quietly to them afterwards, so the laymen in the Church should be trusted in doing their work through such channels as the St. Andrew's Brotherhood Referring to the work accomplished in the diocese of Chicago, he said the Church Club had proved a most effective means of wiping out parish lines and awakening general interest among laymen in work they had previously known nothing of, and when they were given a chance to see the condition of the missionary work in this field, and some of them were appointed on the missionary committee, and they found out how little was being done, of course you could not expect such men to sit down, when the money was spent, and quietly fold their hands and wait for more money to come. They said we must have ten thousand dollars more, and they set to work to get it. How? By familiarizing themselves with the work, and by awakening the interest of others. He asked his hearers, in going home to the respective dioceses, to look into it and see what they are now paying to the missionaries, and he believed that when they found it out, it would make them heart-sick and ashamed. For example, down in the diocese of Albany the missionaries are paid less than we are paying clerks in our stores. He declared the funds for missionary work should be raised, not by vestries pledging, but by personal work among the laity, citing, by illustration, an instance where the parish had given $45 in five years upon vestry pledges, and $125 in one day through individual solicitation and information. He appealed to laymen to do their duty to the Church, not by merely attending Church on Sunday morning, not merely by putting so many cents or dollars on the plate, but by being cheerful givers of self, of brains, of efforts and time and thought to the work of the Master, and by standing shoulder to shoulder with the clergy, to further the kingdom of God here upon earth.

Mr. S. McBee spoke in support of the proposition that what the Church wants is not merely the money of its men, it wants the men themselves, their own personal effort and time for the purpose of interesting other men as they only can do. As an illustration of what true earnestness can do, he told a story of a young man who had for fifteen years worked in a little mission, but finally the vestry concluded that it could not continue the expense longer, and it was decided to dispense with the services of that missionary. This young man arose and said: "This missionary must not go. I will take that salary on my own responsibility, and trust to my work to get that $800 this year and pay it." He kept that missionary, and a wealthy man in that vestry went home and thought about it, but could not stand it long, and he went around to the young man and said: "Look here, I want to take $500 of that man's salary myself." The reply was: "You have lost your opportunity; I have consecrated that $800 to that purpose, and since that night I have been a happy man." That year, the young man told me, he made more money than he ever made in his life, and from that time he had known as he never knew before what it was to give. God Almighty shines through our life in our light. The electric light is not the creation of any man. It is God's power that shines the moment the current is turned on. Man may be the instrument to turn it on. Ours may be the glorious privilege of reaching out to Almighty God and grounding our wires in our hearts and illuminating ourselves and shining not in ourselves, but by the blessed current that comes from above and passes through our lives.

The Bishop of North Carolina offered the following:

Resolved, That a committee consisting of two bishops, two clergymen, and two laymen, be appointed by the chair to consider and report to the next Missionary Council the wisdom of recommending the establishment of a monthly concert of prayer to invoke the guidance of God upon the great missionary work of the Church.

The Bishop said that this was a Presbyterian institution that he had always missed since he came into the Church, and wished again and again it might be adopted by us. The motion was unanimously carried together with an amendment, accepted by the original mover, that the report of the committee shall be made to this Council.

Dean Hoffman moved that the general secretary be requested to send the bishops and secretaries of the diocesan conventions and missionary convocations a copy of the canon providing that each diocese and missionary convocation is entitled to two representatives in this Missionary Council, and also to send with it the form of certificate to be issued to such representatives. Motion seconded and carried.

The Bishop of Georgia offered the following:

Resolved, That this Council urge the clergy of the Church in America to the observance of the annual day of special intercession for missions, the Eve of St. Andrew, or the Sunday preceding; and that this request be forwarded by the secretary of the Board.

The chair appointed a committee to confer with the publishers of the Prayer Book, Bishop Grafton, Dr. W. Langford, Mr. W. R. Stirling, and Mr. J. J. Faude.

The Chair appointed as a committee to report upon the matter of a monthly concert of prayer, the Bishops of North Carolina and Western Michigan, the Rev. Dr. Battershall, the Rev. Mr. Millspaugh, the Hon. L. Bradford Prince, and Mr. S. McBee.

After the singing of a hymn, the session was closed with the benediction, and at 4:15 P. M., an intermission was taken until eight o'clock.

Tuesday Evening, Oct. 24th.

FOREIGN MISSIONS

The Rt. Rev. Dr. Hugh Miller Thompson, Bishop of Mississippi, struck the key-note in the following address. I confess to a certain doubt as to the meaning of the phrase, "foreign missions." What do you mean by foreign missions? What am I to speak about? It was a heathen man, who, one day, long ago, said: "There is nothing human which is foreign to me." Must you and I learn from an old heathen, an unbaptized Roman, the right use of language about missions? Aren't we using words as parrots use them, sometimes, without meaning? It would seem that we Christians are about the most stupid set of people. Our Lord calls His people "sheep," and of all the silly creatures man has subjected to his uses, the sheep is the most silly.

The Lord said: "Go ye into all the world and preach the Gospel to every creature." He did not use the words "foreign" and "domestic" in the marching orders to His Church. In the story of the good Samaritan He taught that all men are neighbors. God made of one blood all the nations that dwell on the face of the earth. If you cannot reconcile it with your science, so much the worse for that science. Christ came to humanity. His words are for all lands, for all people, for all time. He died to redeem men, savage and civilized, white and black, European and Asiatic. In Him we are made one. He takes unto Himself the whole race, the islander of Fiji as well as the islander of England, the lowest as well as the highest. He cannot in any place or situation talk of "foreign missions." The letters of His accusation above His dying head are a prophecy: "This is Jesus, the King of the Jews." The letters are written in Hebrew, Greek, and Latin. He is drawing all men unto Himself, even from the moment he is lifted up. Slow to understand, slow to act, have been His silly sheep, from the beginning.

"Foreign," you say! What is foreign, any more? The word has perished from the uses of men. Ask the fire-driven racer on the sea, rushing through the sunrises and sunsets of the earth's circles, at a speed of 25 miles an hour; ask the flashing wheels driving across the continents at twice that speed; ask the underground silent lightnings, who are "foreigners?" Are the Chinese? They are studying in your schools and colleges, they are serving in your households. The Japanese—that people shut up until a few years ago from all the world—they are in your schools, in your streets. You take passage for Yokohama as you might for Boston. The steamship and the telegraph have made all men neighbors. As no man liveth to himself, so no nation any more can live to itself. War, with ironclad ships, Krupp guns, and smokeless powder, has become a mere machine business; the glamor of glory has passed. The two greatest nations on the earth, whose wars would shake the world and who united can keep the peace among the nations, have deliberately decided against war, and have shown that common sense and fair dealing, and half a dozen judges of law, are far better than forts and harbors.

The Gospel of Christ is a free gift to us, and we think of keeping it to ourselves. It is ours only in trust for all the world. God has given to us to speak the tongue that Milton and Shakespeare spoke, and every word spoken in the English language echoes around the world. A moral judgment, wisely, calmly, judiciously determined, has a weight overwhelming in Moscow or Bombay, in Paris or Pekin. Men with the words on their lips, go over all the earth, the silence of every sea is broken. The heirs of the world and the masters of the hours, are the men who speak the English language.

You have had here in this city, a parliament of religions, so called. There is a humorous side to it on which I do not care to dwell. And there is in it a new and strong argument for the extension of what we call "foreign missions." In listening, one gets one thing, another another thing; I get this; there is a need of missions among the people who came to see us. I see in it an overwhelming argument for more earnest work among those people.

The Rt. Rev. Dr. Ferguson, our Bishop in Africa, continued the discussion. Eight years ago, he said, this servant accepted a mission in that far-off land—Africa. On his arrival there he found a work that had been carried on there for fifty years by men and women sent out from this country. That work stretched along the coast from Cape Mount to what is known as Cape Palmas. Along this coast, at different points, were stationed the servants of God who went out to do that work. They labored with great obstacles in their way; twenty-five of those who went out from this country, white and colored, laid down their lives in Africa; others were forced to return to their homes broken down in health. Three bishops had preceded me; one who was called to the high office had confirmed me. Bishop Paine was forced to give up the work and return, and was succeeded by the Rev. Dr. Howard. Next in order was the Rt. Rev. Dr. Penick, who, thank God, is still here among you. He labored for about seven years and then resigned. I found at the time of entering upon my duties, about five hundred communicants, one-half native Africans and the other half what we call Americo-Liberians, that is, colored people who went out from this country to Liberia. I took hold of the work and went inland establishing stations, but we could not get funds enough to keep them up.

We have now 1,100 communicants, having doubled the number we started with eight years ago. The number of Baptisms has been increasing every year, until last year it was 337; of that number 278 are directly from heathenism. I have been permitted to lay hands on 875 in Confirmation. We have now a parish made up entirely of natives—the pastor, lay-reader, choir, congregation, are all made up of people who a few years ago were heathen.

Some Africans have been brought here to the Fair, Dahomeyans. In looking at their wild performance, did any of you think of their spiritual darkness? Will they go back not only full of the wonderful country they have visited, but filled with the more wonderful spirit of Jesus Christ to preach it to their fellows? I fear not. I wish I could tell you that these World's Fair people had given $5,000 of their profits from this exhibition for the establishing of churches and the propagation of the Gospel among their people.

I had something to say about the school work, but the time is out and I shall have to take my seat. We have built one house and nearly finished it. I wish you could realize the necessity for laborers in that field. We cannot get them to go out there and must needs train them on the spot. I am sure you would help me to provide for the mission if you could know its needs.

MISSIONS TO COLORED PEOPLE

MR. HENRY E. PELLEW. While the work among the negroes of the South has made wonderful progress, very large numbers of them are unreached. At the present time, missions to colored people, supported by denominational grants, have established 39 Normal schools, 22 colleges, 24 schools of theology. In the public schools we have an attendance of 1,500,000 children and an army of 25,000 colored teachers. If quantity only implied quality, what more could be desired?

It is preposterous to talk of deporting the African to Liberia or elsewhere. Numbers forbid it even if he were willing to go. He is 8,000,000 strong, and this is his country, and we must deal with him as a fixity. It is the duty of the Church and of all our people to aid the negro to reach the highest level that can be reached. It is unfortunate that no trades union will admit the colored man, nor the shopkeeper employ a colored girl as saleswoman.

In the last year the mission has reached and brought into the fold 54,661, and during the six years of its existence, 1887-92, 217,768, showing an increase of 33 per cent.

At this moment there are but 30 colored men training for the ministry. There should be more, and more could be educated. The fact of the matter is, the smallness of the work of the Church is due to the Methodists and Baptists and other churches having entered the field at the moment it was opened; and ever since the Episcopal Church went into it she had to face the fact that she lost her opportunity at the first; also that the services in the other churches are less formal than our own. Colored congregations prefer their own colored pastors. If white pastors are sent, they are superseded by the congregation as soon as practicable, by colored.

The great thing to do for the colored race is to educate them, educate them in all things, open all the doors that can be opened, and break down all the barriers that now exist. When the colored man is educated the disparity between him and the white will not be so noticeable. Even now, we might call his progress wonderful.

THE RT. REV. DR. DUDLEY, BISHOP OF KENTUCKY

I endorse everything, my brother, the Bishop of Mississippi, has said: When I stood listening to the Parliament of Religions, I felt ashamed for my own Church which for sake of sentiment stood back, and I felt proud of the Church of Rome whose ministers day after day stood up in defense of the Gospel of Jesus Christ, bravely and fearlessly. We too ought to have done it.

It is a fact and none can deny it, that we look upon the colored race and colored missions as foreign. In my own heart I know the prejudice to exist, and I fight against it because I know it to be wrong and wicked; and none here can deny that that feeling of caste exists. It is that we want to break down.

My friend, the late lamented Bishop of Massachusetts once said he had spent much time in order that he might cast a vote that colored people be allowed to ride in the street cars with white people, and said: "I suppose you would not do any such thing as that?" "Why, I" replied: "all

the riding I did as a child was in a nigger-woman's lap." There is only the kindest of memories of those old days existing in the colored man's heart. Between those days and these, there stands that hated time of which it is hard to speak without passion.

We have not means enough yet. I have a letter in my pocket from a young clergyman to a friend, asking for aid; he says he is spending all his time aside from his regular ministry, to aid a colored congregation who are leaving their church, with their pastor, to come into our Church, believing there should be more of unity in the work for Christ; and he is spending all his salary (he gets but a thousand a year) to help build a school house and chapel, and rent a room in which he can meet them. He wants a thousand dollars to accomplish his work, and begs his friend to help him if he can. If the work is to go on more money must be had. This young man is entitled to $300 a year for missionary work, but he has preferred to let it remain with his Bishop for building purposes. There is an example.

At a convention I attended in Louisville, there were nine colored clergy, and two papers were read which would have done credit to any body of Churchmen assembled in the country; and I heard a discussion extempore, without preparation apparently, that would have compared favorably with any discussion I have heard in this Council.

Talk of results! What right have we to talk of results, what right have we to talk of results, I say, if we haven't given individually as much to this cause as we give for a pair of gloves for an evening's entertainment, which we afterwards throw away? We who haven't given this work an hour's thought, we ask for results! God help us to realize that we are all born in Jesus Christ. God help us to acquit us like men, brave men, honest men, that when the King cometh we may not be ashamed.

Wednesday Morning, Oct. 25th.

PRAYER BOOK DISTRIBUTION.

The Bishop of Chicago presiding. The secretary read a letter from the Bishop of Pennsylvania, expressing his regret at his enforced absence and suggesting that the report of the Prayer Book Distribution Society be read at one of the meetings of the Council.

The report was then read. It recited the canon and the facts attending the formation of the society. The constitution was read. The suggestion was made that auxiliary societies be formed in each diocese and parish.

Dr. Langford stated that a number of such diocesan and parish organizations had already been formed, and that the rector of a church in Newburyport, Mass., said that he had never entered into any work with his people which awakened so much enthusiasm as did his motion that they should begin to distribute the Book of Common Prayer among the people in the neighborhood of their church.

The Bishop of Kentucky presented the report of the Committee appointed yesterday on Prayer Book Distribution. The committee called attention to the fact that the work of distribution was hindered by the price charged by the publishers. The following resolutions were recommended:

Resolved: That the Board of Managers be requested to appoint a committee of such number as that Board may determine, to cooperate with the trustees of the Prayer Book Distribution Society, to secure, by any method they may deem best, the publication of the Book of Common Prayer at such price, approximating cost, as shall enable the Church to make free distribution of the Book which has been well described as our best missionary, and on the printing of which she therefore refused to place any royalty even to aid her aged and infirm and suffering ministers.

Second, that the Society be requested to make free distribution of at least two hundred and fifty thousand Prayer Books during the coming year.

In presenting these resolutions, Bishop Dudley remarked that the methods designated in the canon creating the society seemed to be rather of a hortatory character, and that something more definite seemed to be needed, and the matter of the price of the book must be adjusted.

Capt. James Parker remarked that there was perhaps a Prayer Book trust.

Bishop McLaren suggested that it might be called a breach of trust.

Bishop Dudley, continuing, said that it had been suggested that the committee appoint its own agency, but this was not thought desirable. They had decided, however, that it was well that a committee should take the matter in hand.

Capt. Parker said: If this Church comes to its death, its epitaph should be, "Died of too much constitution and canons." We are bound round in every way by canons, and everybody seems afraid to touch one of them. Now I was brought up in the navy of the United States, and I have been accustomed to firing cannons, and spiking them sometimes. We are afraid to do something that we haven't got some precedent for in the Church. Capt. Parker urged that the Church follow the wise example of the Presbyterians and Methodists, and print her own books and set her own price upon them. He recommended that the Council pass a resolution requesting the Prayer Book Distribution Society to organize a printing concern, and let the laymen take hold and do the work, not leaving the matter to the action of the individual parishes.

The Rev. Mr. Law, of Western Michigan, suggested to the clergy that they could create a demand for the Prayer Book by getting on their bicycles and going out into the country and holding services and giving notice that those who desired Prayer Books might hand in their names. He had created such a demand, and now only feared that he would not be able to supply it.

At the request of a delegate, Bishop Scarborough stated that a society in New Jersey had procured from Messrs. Pott & Co. a number of Prayer Books, with the imprint of the society, at seventeen dollars a hundred.

DR. LANGFORD: If you will buy 2,000 of me I will give them to you at $11 a hundred. The reduced price is only to an incorporated society authorized to publish. You can't buy them in the market and sell them for less than $25 a hundred.

Mr. Stirling called attention to the fact that the resolution was elastic, and left the matter to the discretion of the Board.

The resolutions were both passed.

The Bishop of the Platte suggested that the Brotherhood of St. Andrew and the Woman's Auxiliary might be used for the distribution of Prayer Books, instead of forming guilds.

The Bishop of Missouri then presented the report of the committee on the report of the Board of Missions. The report spoke of the difficult task of the Board of Missions in making appropriations satisfactory to all localities, each of which most deeply appreciated its own needs. The Board was commended for its careful and fair dealing in this respect, for its efforts on behalf of justice for the Chinese, and for the painstaking and self-sacrificing devotion to the perplexing questions which came before it. The report also warmly commended the report of the committee on trust funds, and asserted the conviction that nothing is more highly appreciated by the American people than accurate reports rendered by agents to their constituencies. It was remarked that only five of the missionary bishops had made reports of gifts sent to them as specials, or as private gifts. Hopeful signs were seen in the fact that in these hard times the contributions to the Board of Missions were only $2,518.51 less than last year, the debt incurred for last year, and now resting on the society, is only $12,599, and the amount needed to complete the noble Church Missions House on Fourth avenue, New York, is only $65,000, while the property will be worth nearly half a million when completed. The committee had faith that this balance on the wrong side would not long remain.

Special attention was called to the contributions of the Woman's Auxiliary for the year, amounting to $386,323, of which $187,873 was in money, and the rest in generous garments, perfumed with love, and sewn in close with sympathy, and nailed up and sent everywhere in its beneficent boxes. More parishes, and a larger percentage of them than ever before, and more than half of all the number, contributed last year to general missions. More Sunday-schools have been contributing in the Lenten offering, and to a larger amount, aggregating nearly $76,000. The committee noted this forward movement, and urged the clergy to ring the bells of missionary enthusiasm, cheerily, and not to toll them drearily in the ears of American men and women. Then hearts will be touched and purses proffered, for Americans are not churlish nor selfish, nor strangers to the doctrine of sacrifice, which never passes through the human mind or heart without ennobling. The committee hoped that in theological schools the plan might be followed, of securing a lectureship to impart to young men, who are to be pastors, intelligence and zeal in regard to missionary work. The reports of the missionary bishops were commended to a wide perusal. Their tone is cheery and hopeful, in spite of hardships and straitnesses. In their lives the apostolic office means now what it meant at first, apostolic ministration to all men. Attention was drawn to the fact that the Church had placed four new missionary bishops in the domestic field this year, and two in the foreign field, thus showing the progressiveness of the Church.

"Hard times," says the report, "shall be as the stony rock of Horeb. Struck by God's inspiring love, the waters for the divine work of missions shall gush out more abundantly than those furnished in the wilderness by man's noisy windmills and laborious pumps."

The committee recommended the following resolutions:

Resolved, That cordial thanks are due, and are hereby tendered, to the secretaries and treasurers and members of the Board of Managers for their untiring, patient, and faithful supervision of the great work of the general missions of the Church.

Resolved, That this Council recommend to every diocese in which no such canon exists, the passage of a canon requiring at least annual collections in each parish for the several departments of the general missionary work of the Church.

Resolved, That the missionary bishops be and are hereby instructed to embody in their several annual reports definite statements of the sums which they have received for use in their work, from the "specials" acknowledged in the "Spirit of Missions," and from private individuals, and of the dioceses whence these gifts have come, and of the uses for which, and the places in which, such gifts have been applied.

Resolved, That the members of this Missionary Council send greeting in the Lord to all the givers and helpers of the great work that they and we are set to do; that they ask for continuance of love and sympathy and prayers from those shut away from the joy of giving by the present distress, and for kind thoughtfulness and redoubled generosity from any who may be untouched by financial disaster. And to all they beg to be permitted to avouch that we can heartily thank God and take courage, and can say one to another, "Come, arise, be of good cheer! Go forward!"

The first and second resolutions were unanimously passed.

As to the third resolution, Mr. Powers, of Central Pennsylvania, moved that the word "requested" be substituted for the word "instructed." Others favored the change in the resolution.

The Bishop of Missouri spoke in favor of retaining the word "instructed," saying that the use of the other word might cause a lack of uniformity in the custom desired, and that when the American people gave money to missionary bishops they would be exceedingly glad to see that fact reported, and know how the money was used.

The Bishop of the Platte objected to the discrimination between missionary bishops and other bishops, and suggested that all should be brought under the resolution.

The order of the day was called for at this point, and taken up.

WOMEN AND MISSIONS

Address by Bishop Whipple, of Minnesota.

All religions tell one story, of men reaching out their hands for help; but the only religion which tells of God reaching out His hand to men is the religion of Jesus Christ. Bishop Whipple said that the motive power by which the good news of redemption is to be made effectual is in that love that came down from heaven with the coming of the Son of God. This is the story of missions. It is seen in Francis Xavier, sailing along the coast of India and in bitterness of soul crying, "Oh rock, rock, open for my Master!" and thus touching the heart of the Roman Catholic Church and kindling a thirst for missions. It is seen in David Livingston, writing in his journal: "Oh, God, when shall the great sore of the world be healed?" It is seen in Henry Martyn, dying alone in Persia, and kindling in the heart of England that love that sent out many like Bishop Heber.

And so everywhere; in Bishop Patterson, lying on that heathen shore with the stigma of his Master in the five wounds of his passion; and in the journal of Hannington: "In the heart that is stayed on Him is perfect peace." It is seen in those black boys of Uganda, consenting to have the flesh cut from their bones rather than deny Jesus Christ.

And where have men learned such love? I believe that for the most part each has learned it where St. Augustine learned it, from his mother; where St. Timothy learned it, when he was trained up in the unfeigned faith of his mother. I wish I could tell the story that has been wrought in brave heralds of the Cross, where loving women have united the greatest bravery with the deepest love.

May I tell you a story? Thirty years ago Dr. Twing asked me to visit a dying clergyman who was suffering with such agony that reason almost tottered on its throne, and the shadow of darkness had come over him; and I went to try to comfort the dying man. He looked up in my face and said: "Oh, if I could do one year of work such as is done by missionary bishops, such as you are doing in that Northwest, I would be so happy! But, oh, I have done nothing, nothing!" I knew the man. I said: "Do you remember when you were a pastor in Troy?" "Yes. It was the happiest time of my life." "Do you remember you had a Bible class of girls from Mrs. Willard's school, and that one year every member of that Bible class was presented by you for Confirmation?" "Oh, yes." "Do you remember that one was the daughter of a Presbyterian elder, and she had to wait until she heard from her father and had his consent?" "Oh, yes," and he mentioned her name. "Well," I said, "that girl met a young man in the hurry of the world who hardly knew that he had a soul to be saved, and she led him to Christ, and then in after years she led him to give up business and become a candidate for Orders, and then he drifted out to Chicago, and then was elected Bishop of Minnesota. Ah," said I, "my brother (it was Richard Cox), you little thought, when you were writing the lessons of life upon that girl's heart and telling her about the dear home of the Church of Christ, that you were training a bishop for Minnesota."

This age is noted for the opening of new avenues for womanhood, and we all rejoice; and some of us have looked with wondering admiration upon the marvellous handiwork of women in that World's Fair. But I can tell you of something greater, where the love of Christian women has been building another building and laying foundations for eternity. Twenty-one years ago, in a dark day of missions, a little handful of women founded the Woman's Auxiliary. In twenty-one years they have given three millions of dollars to missionary work, and you heard my brother's report that this year they gave $386,000; and I might tell you that the largest gift that was ever made by any congregation of our Church in this land and laid upon God's altar, was when Christian women in different parts of our country brought their offering of twenty thousand dollars. Oh, there is no failure in missions, though there may be failure in us because we fail to do the Master's work.

Bishop Whipple told a touching story of an incident in his own life, when, on a visit to a mission in Manitoba, he met a missionary from the head waters of the Mackenzie River, who had come down to bring his two boys, who were to be sent to England for education, and who had left his wife to lead the work alone. My dear wife, said Bishop Whipple, like any other loving woman, sent her such things as she thought a woman would need in that inclement clime. On my wife's deathbed she had a letter that had been nearly a year in coming from Great Slave Lake, and the letter said: "The tears came fast when I thought of the love that had sent me such gifts, which only a Christian woman could have done for her sister. Last year our ship was lost. We have no tea, nor coffee, nor sugar, nor flour, nor candles. We shall have nothing to eat until next spring but frozen fish three times a day. Don't think it hard. If you knew what it was to be a woman where they never heard of Jesus Christ, you would thank your Saviour, as I do, that you had been permitted to come and tell of His love." I have told you this story because in this city there is to-day a Christian women who is going out to be the neighbor of that other missionary. Yes, and I could tell you of others. I should like to tell you of that noble daughter of Louisiana that alone, away from other Christians in Japan, has been doing her Master's work.

The reason men don't care about missions is that they don't know about missions. If I could lift the veil from some of my brothers' hearts, they would answer to my own. I have seen hard days. I am a man that has seen sorrow. For years, God knows I worked with all the earnestness and love of my heart for the poor red man. The Bishop of Indiana, if he were here, could tell you of hundreds and hun-

dreds of miles that we travelled together on foot, and slept at night under the same blanket; and one day every mission was wiped out. I didn't know both missionaries were murdered. And I sat in my study, the tears running down my cheeks, when the one that is in Paradise said: "Henry, you have forgotten something. It is yours to do the work, and God will take care of the harvest." I tell you that behind every missionary bishop, and inwrought into his life, are the prayers and the love of the Christian women who love missionary work.

In the story of the earthly life of our Blessed Master, I know of no such meed of praise that came from His blessed lips as when he said of a woman that had brought her offerings of love: 'This that she hath done, wherever this gospel is preached, shall be told as a memorial of her.' Oh, it will he such a comfort to meet men from that heathen shore and from those islands of the sea, and from those distant forests, and from the slums of a crowded city, that our prayers and our work and our alms have helped home.

The noon hour having arrived, the Council was led in prayer by the Bishop of Nebraska.

The subject of "Women and Missions" was then continued by an address from the Rev. T. N Morrison, of Chicago. Mr. Morrison said that in order to preach the Gospel efficiently, the Church must study the times and the seasons, so as to mould and control. The Columbian Exposition and the marvelous series of Congresses in the Art Palace had taught man something of what God is doing in these days. The gatherings would pass away, but the forces which had produced them would go on acting through the coming years. The great Congress of Women had shown how women are launching out in every direction into a broader life and taking possession of new fields of activity in every direction. It is for the Church to see to it that she shall retain the influence of women in her great cause, by keeping abreast with the times and by enlisting the energies of women, giving them work to do, and thus holding their enlarged intelligence in the service of the Master. The enlarged womanhood of the present and future is to be a strong element in the evangelization of the world. In order that the clergy may be able to develop themselves as leaders, intellectually and spiritually, the burdens of details in organization must be taken up more by the laity, men and women, and the abilities of each individual member of the Church so utilized that the vitality of the parish will not disappear when the clergyman is taken away. The Brotherhood of St. Andrew and the organization of women in the parish should be utilized to the fullest extent, so that they will be vital forces in the life of the parish. The strength and intelligence of women should be recognized, and they should be made to feel that they can go on in their work without the need of constant encouragement and patting on the back; that they are strong enough and broad enough in attainments to make the work a success by themselves. Mr. Morrison expressed a belief that when this system was taken up, there would follow a period of weakness, because the laity have not been used to depending upon the themselves, but that fifty years hence we would have the strongest of all laymen and lay women that the world had ever had, if we would simply develop and make use of the talents and energy of each individual member of the Church.

Upon motion of Bishop Kinsolving, the following resolution was passed:

WHEREAS, the Presiding Bishop has sent one of our members, the Bishop of West Virginia, to visit the missions of this Church in the Republic of Brazil, and whereas that country is now in a state of revolution and our brethren are exposed to perils, and would doubtless be cheered and comforted by a message of sympathy and encouragement from the great Missionary Council of the Church, here assembled, therefore be it resolved that this Council does hereby express to the Bishop of West Virginia and to our other brethren in that field its most loving greetings, and we pray God that He may speedily deliver that country from the evils and sufferings of civil war, and that He may bless and prosper our missionaries in their work.

An adjournment was taken for lunch.

Wednesday Afternoon, Oct. 25th.

After lunch, the Council resumed the discussion upon the third resolution, Bishop Scarborough in the chair. After several amendments and a substitute had been offered, the resolution was laid upon the table. The fourth resolution was again read by the secretary, and unanimously adopted. The Rev. Dr. McKnight offered the following resolutions, which were adopted:

WHEREAS, Nearly half of all the parishes in the Church are non-contributors to the Board of Missions, and

WHEREAS, it is the belief of this Council that this state of things is due in a great measure to the neglect of rectors to bring the subject of missions before their people and instruct them in regard to their duties and responsibilities in this matter, and

WHEREAS, this neglect is owing in a measure, at least, to the defective training of candidates for Holy Orders

Resolved, That the Missionary Council earnestly recommend that this subject be brought to the attention of those in our theological schools and seminaries who have in charge the training of young men for the ministry; and

Resolved, That we believe it their duty to impress on the minds of candidates for Holy Orders the vast importance of teaching their people that the giving of their means to the work of spreading the Gospel throughout the world is not only a duty but a most important means of grace, and as much an expression of worship as their prayers; and furthermore

Resolved, That their offerings should be systematic and increase with their zeal, and that only in this way can they manifest their zeal and their love for Christ, and their sincerity when they pray, "Thy kingdom come, Thy will be done on earth as it is in heaven"

CHILDREN AND MISSIONS

The Rt. Rev. Dr Penick spoke in part as follows: "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven," these are the words of the great head of the Church. There was a great missionary, St. Francis Xavier, who used to say when he retired to take a little sleep: "If a child come, wake me!" The child has come; three hundred and ninety thousand children stand before this Church and ask us: What can we do to win this world for our Lord Jesus Christ? The answer to this question is hard and one of the greatest trusts committed to the Church. $81,000 contributed annually by them is not to be despised, but $81,000 is as nothing compared to the opportunity which is offered when these little hands, warm with their childish love, will lay upon the altars of our Church their offerings. I say the offer is not to receive so much, but to give. "Give me to drink," said the Master to the woman at the well. "Whosoever drinketh of the water that I shall give him shall never thirst." Brethren, did you ever think of it, that every great dispensation began with the life of a child. Here followed in quick succession, by way of illustration, the stories of Isaac, of the infant Moses, of Eli and Samuel, and John the Baptist, and then the infant at Bethlehem. And so the Church must follow God's children and train her children not simply to give, but train them to know and to work and to fight, and if necessary, to die for the King. How shall she train them? That is the question. They should be trained to look at the world, from the standpoint of the kingdom of God, not from the standpoint of railroads, nor of land and real estate booms, but for the kingdom of God.

The Rt. Rev. Dr. Vincent, of Southern Ohio, was the next speaker, and in the course of his remarks said: I was taken very much by surprise the other day, when walking through the Art Palace at the Fair, I was suddenly accosted by an entire stranger, with this question: "I beg your pardon, sir, but who was Naaman's wife?" I supposed he wanted to know the name of Naaman's wife, and consequently there was a painful silence. (Laughter). It turned out he was looking at a picture representing Naaman's wife weeping in distress at her husband's condition, and the little maid at Israel ministering to and comforting her, so I discovered it was not the name but the story he wanted, and so I told him the story of Naaman, and the story of a little maid out of Israel, and the story of the first real child missionary of whom we have any record in the Bible. "Well, he says, "I thank you, sir." It was evidently a new story to him, and he said: "I will go home and read it," and I believe in my heart that that little child missionary in this very day, three thousand years afterward, is fulfilling the purpose of God in the conversion of that man as she was when she comforted Naaman, and conveyed to him the knowledge of the one true God. Is that not our theme to-day! How to make such missionaries? I believe, sir, that missions must culminate in children as the very highest realm in our education of them. Why is it we are compelled to come here and make the complaints we have heard day after day, that our people are lacking not only in missionary effort but in missionary interest? It is not for lack of interest, but simply because they have not been taught. Begin with the children in the Sunday school, teach them that they are indeed Christ's soldiers, and that they are to live to God and with one impulse to which the child's heart most readily responds, to love, and then that becomes reduced to form, a settled principle that holds the child steadily to the doing of the practical work which God points out for it to do.

Bishop Vincent closed with a reference to the excellent work that has been accomplished by the Junior Auxiliary, which he spoke of as the training school, feeder, and future hope of the Woman's Auxiliary. He commended it as covering the whole ground, as embracing the whole range of theology and Christian responsibility in the right education and training of tender and receptive hearts.

Bishop Penick offered the following:

Resolved: That a committee of five be appointed to perfect and put in operation a system for the missionary instruction and training of the children of this Church.

Bishop McLaren moved to amend by referring the resolution to the Board of Managers. The amendment was accepted, and the motion as amended carried.

Dr. Blanchard said, in offering a minute, that the members of the Council have admired and have expressed their admiration for the unselfish and generous way in which the Bishop, clergy, and laity of San Francisco have acquiesced in the change of meeting place from that city to Chicago, and it was also their duty and pleasure to recognize the way in which the brethren of the city of Chicago had received them, and he therefore offered the following:

The Missionary Council of the Church desires to place on record its grateful appreciation of the cordial welcome which the Bishop, clergy, and laity of the diocese of Chicago have extended to it at a time when so many other interests have claimed the attention of the people of this city, and the meeting of the Council has been so suddenly placed in its midst. It is the privilege of the Board to express its sincere gratification and hearty and enthusiastic appreciation of the graceful manner in which the responsibilities of the gathering have been met The members of the Council will return to their homes, not only with a profounder conviction of our common birth, but also with happy remembrances of the devotion of the Church in this great diocese to the cause that all have at heart—the extension of our Master's kingdom; and at the same time, this Council cannot fail to express its profound thanks to the rector and congregation of St James' church, Chicago, for the generous and kindly hospitality they have so abundantly shown to so many guests for the three days of its session. The open doors of the parish house and the good cheer provided have added ease to the deliberations and lightened the labors of this body.

Carried unanimously by a rising vote. Resolution was also adopted directing that the minute be sent officially to the rector, wardens, vestry, and congregation of St. James' parish.

NONEY AND MISSIONS

The writer, the Rev. Dr. Nelson, Bishop of Georgia, said that to the mind of the average Church member these two words, money and missions, represent the antipodes of thought, and seem to have no natural connection. Money is the synonym of worldliness, and missions, of godliness which is riches in itself. Justification by faith only is as damaging in its application to missions as it is when used as a doctrine of life. To the multitude, missions never can be justified by faith. Faith isn't big enough to embrace the idea of foreign missions and herein is the strongest evidence of the unscripturalness of our present day Christianity. The plainest Scriptures on the subject are these: "If you love me, keep my commandments;" "Go ye into all the world;" "Lo! I am with you always." Preachers make missions a matter of faith; the Scriptures conclude it to be a matter of love, pure and simple. To love, then, rather than to faith, we who preach the Gospel must make our appeal for the means to prosecute the work of evangelization at home or abroad. We do not need to record every conversion or tell how many members have been admitted since the last report, but let the facts be known that missions are successful, that we see the fruits every day. We are accustomed to hear the subject referred to in our efforts to collect money for missionary operation, as though each year, for hundreds of years, millions of dollars had been spent and thousands of lives sacrificed in a vain attempt to convert heathens that are about as well off morally as many in our civilized land. There is no truth in this. Within one hundred years, 1793 to 1834, William Carey was the solitary representative of Christianity in India. Eighty years covers the entire time since the first Christian sermon was preached in West Africa, in New Zealand, and the Islands of the Sea. Fifty years nearly embraces all organized missions throughout the world, and what is there in any enterprise which demands money that can show such results? India and Burmah have given half a million children to the faith of Jesus Christ, and in China, ten thousand native Christians are not a bad showing considering the difficulties under which missionaries have labored, with ever and anon some ruinous action of civilized lands (like the Geary Act of 1892), to bring us "foreign devils" into greater disrepute. In Japan, Christianity is fast approaching a national religion, and these results should be known wherever we go to secure missionary funds. The fetish and cannibalism of Polynesia as Williams found them in 1817, have felt the power of the Cross, yielding 300,000 in 17 years, as the fruit of patient continuance in well doing. Few people know the number and extent of our missions. An appropriation of $600,000 is needed to continue the work begun. The Bishop received $582,000 last year, and with it supported 18 bishops, 256 other clergy, partly supported 295 more, and 254 teachers and assistants; abroad, 71 clergymen, 350 teachers and helpers, besides a great variety of schools, colleges, hospitals, and orphanages, and having property abroad alone of not less than $300,000. In other words, we are supporting an army of 1,240 men and women, at $369 per capita, or the value of a laborer, not of a skilled artizan. Let people know these things. Are souls kept in a state of salvation as cheaply as that, in any large city parishes, or in the small ones?

The colored people, he said, want less religion and more education. They have more "religion" now than they can use profitably. Personal solicitation has come to be the *sine qua non* of business success. If I can get any man to listen to the story, I can get money from him even in such times as these. Do not trust to circulars and letters; people forget, delay, change their minds, don't know where to find the treasurer, don't understand the plan; let no such excuses prevail. Advertise in the Church papers by interesting articles, and send forth the army of drummers not to collect the money but to place the goods.

The Bishop referred to the various methods of collecting missionary money, recommending that in addition to collections, personal pledges should be secured from every family in the parish, and then collectors appointed who will collect. He said: Experience has taught me that what the most devoted and faithful men have failed to accomplish can be done by the girls of the parish, whose zeal and enthusiasm gives them an advantage over all other collectors of moneys for missions, and how far better it is to employ these talents in legitimate solicitation for the blessed work of spreading the gospel, than expending their energy in fairs, bazars, suppers and church dances. Assign them duties without waiting for them to grow up and possibly then be members of the Woman's Auxiliary.

In closing, the Bishop said: Self helpfulness and self-reliance are of the first import for the continuance of missionary effort. There is nothing short of positive vice which tends so to paralyze the energy of clergy and people, as the impression that they will always be helped. Let the props be gradually removed, and pastor and people be taught to walk alone In this way only can they gain strength, and by and by instead of being dependents, they will become what every mission as well as every parish should be, an integral and effective assistant of the divine work of spreading the gospel, and gathering the precious grain into the everlasting granary on high.

The first speaker on the preceding paper was the Rt. Rev. Dr. Sessums. He said: Man is divided into two parts, one temporal and one eternal; one seen and one unseen; the one practical and the other spiritual, and in this great division of the practical and spiritual there must be a profound and earnest comprehension of how the practical and material can be turned into the spiritual. There can be no such thing as body and soul, there is soul in the body. There can be no such thing as matter and spirit, there can be spirit in body, and from the Revelation of God you cannot say the Son of God and man, it is the Son of God in man; so there cannot be a division of allegiance in man's practical life. There is no contradiction and antagonism between what men call faith and work, missions and money, between man's daily occupation with his hands and intelligence, and man's silent occupation with the Invisible God; one is but the expression and outcome of the other. I believe there rests a profound responsibility upon us in this generation to teach men the real relationship which exists between outward things in their daily life and the inward and spiritual things which seek thus to express themselves through the avenues of matter. Of the relationship between the outward and visible things and the inward and spiritual things, it may be that men of the world to-day, the great body of business men who are Christian themselves, most of all should understand that these things in which they make their money, are not all in all of themselves, that they cannot be finalities, that human commerce is not made that men may gather something from their fellow-men, but that they may give something; that commerce is the opportunity given to men to realize the great fact and principle of universal inter-dependence It is the duty of the hour and the privileged opportunity of all Christian teachers, by personal and direct effort to set forth

the great principle that the mere possession of resources and success in business are not sufficient to a Christian life, that these are simply means for marking this eternal relationship of man, and that the aggregated and accumulated results in time are a gift of God for the privileged purpose of building up the spiritual and unseen things that are eternal.

The Rev. D. C. Garrett, of Seattle, Washington, said: "Money and Missions" in itself is perhaps not a popular subject. Last Sunday night as I came up by the Clark st. cable I overheard the conversation of some refined people, the product of our civilization, and they were considering where they would go to church, and one suggested St. James, and another Ascension, when some one immediately suggested there was going to be a missionary meeting at St James,and they nearly all exclaimed, "Let's not go there, at any rate!" What's the reason? Because they would be asked for money? Sometimes the reason is that these meetings are too long. I remember a laymen telling me the missionary had lost one dollar for every minute the last speaker had been talking. (Laughter). One of the main reasons of the unpopularity of these missionary meetings is because the question is not properly presented and without the proper preparation of the subject. All sorts of tracts and pamphlets and all the best methods of getting money may be used, but unless you touch the love of men in each, these will be of no avail. You have to get near the love of man and reach that, and so, if I may be forgiven the alliteration, put in the place of "Money and Missions" these other words, "Light and Love." If there has been any one lesson that this Missionary Council has taught me and inspired me with, to send back to the far Pacific coast, it has been the lesson of light and love. I never heard a stronger argument in all my life furnished for missions than that which came from the eloquent Bishop of Mississippi, nor a more beautiful portrayal of Christian life than shown in the addresses we have been listening to. Many men try to be great by activities outside of themselves, but let a man be great in his own heart and then his greatness of deed will be a revelation of that greatness of life. The other day I met a man in Seattle who told me it was his privilege just before Tennyson's death to meet him in his garden, and he asked this question of the poet laureate, "What do you think of Jesus Christ?" Says Tennyson, pointing to a flower, "What the Sun is to that flower, Jesus Christ is to me." And so when the light of Christ reaches our hearts and inspires us with love of humanity for Christ's sake, then shall we be ready to give money. The speaker closed by urging greater simplicity of living that there might be more to give both in money and time.

Bishop Lyman, of North Carolina,submitted a report from the committee to whom was referred the subject of the adoption of a plan for a monthly concert of prayer, and the report concluded by offering the following resolution: First, that the proposed monthly service be known as the United Monthly Missionary Service; second, that the time for holding such service shall be on the first Friday in each month; third, that the general secretary be requested to send copies of a published service for missionary meetings to each clergyman having charge of a parish or mission; fourth, that a copy of this report be sent to the bishop of every diocese and missionary jurisdiction of this Church. An amendment was suggested and accepted, making the time the "Friday after the first Sunday in each month; and the report and resolutions were thereupon unanimously adopted.

Bishop Nelson offered the following which was unanimously adopted:

Resolved, that this Council heartily commend the Junior Auxiliary as an educator in training children of the Church to a sense of their responsibility in relation to Christian Missions

Bishop Dudley explained in regard to the statement of work among the colored men that the item of expenditures mentioned on pp. 16 and 17 of that report, wherein the sum of $2,476.21 is put down for expenses, did not include any office rent or salary to their general secretary, as noththing was paid for either of these.

Bishop Dudley moved that a committee consisting of two bishops, two presbyters, and two laymen, be appointed to make arrangements for the next Council, and that the gentlemen who have acted so efficiently in that capacity shall be re-appointed.

The chair announced the appointment of Bishops Scarborough and Rulison, the Rev. Dr. John W. Brown,the Rev. Joseph M. Blanchard, Messrs. Seth Low, Benjamin Stark, and the Rev. Dr. Lang ord, as such committee.

Dr. Wilkins of Iowa, stated that an order in the Church known as "The Daughters of the King,"was then assembled in the city of Baltimore in general council, and asked that the Council send this message:

The bishops, clergy, and laity, of the American Church in Missionary Council assembled, send fatherly and loving greetings to the faithful women of the Church, the order of the Daughters of the King, gathered together in general council in the city of Baltimore, and pray God's richest blessing on their efforts to extend among women the kingdom of our Lord Jesus Christ.

MISSIONS IN CITIES

In place of the Rev. Dr. D. H. Greer, announced upon the programme as the writer, and in the hopes of whose arrival the discussion of this topic had been delayed from Monday morning, the Rt. Rev. Dr. Walker, the Bishop of North Dakota, made an address. He spoke of the great and painful inequality which exists, especially in cities, between the rich who are growing richer and the poor who at best have every prospect of remaining so. And he asked why it is that this great world of God presents this feature of essential inequality. It is a difficult problem, and one that has tried the hearts of the wisest men and Christians everywhere. "The poor ye have always with you," says the Master. It is only in the view of the Christian life and the true brotherhood of man that this essential inequality is explainable at all. The rich are in the small minority, but it is their Christian duty to supply the essential needs of those about them. And the great problem for these men in the cities to-day is to help without hurting, to minister without humbling,to give without lowering the classes that have need of missions. The somewhat outre and histrionic methods known as "rescue work" might have their value, but he doubted, after all, if they were the best. He had seen even the lowest of tramps turn away saying: We do not want that sort of thing. Such an one wants to be told of Jesus who loves him and who is his personal friend, and to be told that he is a brother with other men. Tell him the cross is his, tell him that the Saviour is his Saviour, and the hard heart will melt. To make city mission work attractive, he would not have such meetings held in bare and uninviting halls, but in noble buildings fitted for the highest worship. The artisans and all the great class of men who work in the erection of buildings, to them the great and beautiful temple speaks, with warmest inspiration. In the accomplishment of mission work in cities, the great need of pastor and people is to have Christ in their hearts, to have hearts that are burning with the overwhelming love for souls; people who are humane, who have sympathy, and have great loving hearts. The thing important is to teach Jesus Christ and Him crucified, their Saviour, and our Saviour.

Mr. A. J. C. Sowdon, of Boston, followed in a very interesting address upon the practical results that have been accomplished in mission work in Boston, upon the foundations laid by the late Dr. E. M. D. Wells. "Known certainly to some of you as one of God's saints, if they ever actually live on earth, Dr. Wells was one of them, and he spent all his life among the poor of Boston, and was known by everybody as 'Father Wells.'" Referring to what had been said as to mission work in country towns, he begged to take the other side, for in the light of his experience he believed that the greatest work is to be accomplished in the cities, which he termed "stragetic points for the Church." In conclusion he said: I would like to say just one word in parting. I believe we ministers should remember that men are very peculiar, that they give their money on fancies, personal likes, that they never give under the lash, that they hardly ever fail to give when you interest them and touch their hearts; and one more suggestion is from what the late Governor Hoffman said to a clergyman in New York: "Why is it gentlemen, that you gentlemen of the clergy almost invariably assume that the jury is against you? A lawyer, any lawyer, sir, who based his arguments upon an assumption of this sort would be invariably beaten," and therefore,the governor says to me and the governor says to the clergy, always assume in presenting Christian truths and needs that the jury is with you. (Applause.)

Dr. Langford, the secretary, then read a letter from the Rt. Rev. Dr. F. R. Graves, Bishop of Wuchang, dated St. John's College, St. John's Day, 1893, addressed to the Bishop of California, and by him forwarded to the Council. The letter contained a general report relative to the missionary work of the Church in China, gratefully acknowledging the assistance that had been received, and setting forth the urgency of present opportunities that should be improved, and regretting the disastrous effects upon missions in China produced by the unwise legislation in this country.

Dean Hoffman, of New York, offered the following:

Resolved: That this Missionary Council earnestly calls the attention of the Church to the deplorable fact that our missions in China and Japan are not able, for want of means, to seize the opportunities offered them for the enlightenment these fields are needing, and they urgently ask the bishops and clergy and missionary organizations that they take such steps as may be deemed expedient to lay this fact before the members of the Church.

The Bishop of Capetown asked that "the Missionary jurisdiction of Capetown and parts adjacent" be included in the resolution. Amendment accepted and resolution as amended unanimously adopted.

Dean Hoffman offered the following:

Resolved: That this Missionary Council desires to put itself on record that it is its solemn conviction that the enforcement of the "Geary Bill" or similar legislation with reference to retention of the Chinese in this country, will have a most deleterious effect on missions in China.

An amendment was offered as follows: "And resolved that this resolution be printed and copies sent to every Senator and member of the House in Congress assembled." The amendment was accepted and the motion carried.

The Bishop of Chicago offered the following preamble and resolutions:

Whereas, the sum total of $342,611.89 reported by the Board as its receipts for the past year for domestic missions, does not include the receipts of the diocesan boards, and therefore does not represent the real total of the offerings of the Church for missionary work in our land therefore

Resolved, that the Board of Managers be requested to inquire whether and by what means this real sum-total may be stated in the United States report, so that full justice will be done to the beneficence of the Church.

After benediction by the Bishop of Chicago, the meeting adjourned.

Wednesday Evening

THE CHURCH'S PAST AND FUTURE IN THE UNITED STATES
BY THE RT. REV. DR. PERRY, BISHOP OF IOWA

The founding of the first English colonies in America in the 16th and 17th centuries was no pastime, but a task of toil and bloodshed. The popular historians have each their theory as to this mighty movement of our forefathers, but too often the underlying facts in the case have been misunderstood or overlooked. This western planting was the seeking of the advancement of the kingdom of Christ. Recent researches among English State papers, and the archives of Salamanca, reveal that the purpose of the English people and the English Church was to wrest from the Church of Rome at least the northern continent of the world. The close of the wars of the Roses, and the return of the soldiers and adventurers who had found occupation in the continental wars, had filled England with restless spirits ready for any exploit. There was need of discoveries of new channels for traffic and of new lands for the homeless sons of English sires. The times were changing, old interests were giving place to new. The age was one of intellectual effort, the struggle had long since begun for individual freedom and the recognition of the rights of the people, as forming an integral part of the State; above all, the hearts of the masses had been stirred by the circulation among them of the Word of God in the vernacular and the use of the Church's heritage of prayer in the language of every-day life. It was a time of spiritual and intellectual progress.

We may trace reverently the plans of Providence in the discovery and settlement of the North American continent on St. John the Baptist's day, June 24th, 1497,when the mainland of the new world was first seen by voyagers of the Columbian period, and after the manner of the days was formally taken possession of by John Cabot, sailing under the patronage of King Henry VII. of England. This voyage on the western seas was undertaken and this discovery of the continent made, despite the Papal bulls dividing the western world between Spain and Portugal. Columbus never trod on the soil of the territory possessed by the United States.

English institutions, English ideas of life, liberty, and law, and the English Church were the first to be established on the continent; not the Spanish civilization with its Roman institutions and creed. It is undisputed that on Frobisher's voyages an English priest was with him, conducting the services and administering the sacraments in the unknown lands of the stormy North. On the ship in which Sir Francis Drake circumnavigated the world,there was an English chaplain—the chronicler of this famous expedition. These were the first religious services ever held in the territory now possessed by the United States. In North Carolina in 1585 the first Indian was converted and admitted to Baptism on the 9th Sunday after Trinity, and the first Christian born in Virginia, the granddaughter of Governor Dare, was christened by an unnamed English priest of the colony. Thus, on the Atlantic shores as well as on the Pacific coast, the services and sacraments of the Church, the historic Church of the English-speaking people, were held within the limits of the 13 original colonies.

The chapters of our civil and ecclesiastical history cannot be separated. At the founding of settlements, social, political, and eleemosynary, the Church's priests preached and the Church's prayers were read. The American Church may well hope to be the Church of the future in this great and glorious land, not established but free and national, the spiritual home of the people.

It was the Church of the greater number of the men who won for us our liberties. It was the Church that was made independent when the State secured its independence, and in its adoption of the policy transmitted from the historic past was transmitted a future as independent and autonomous as the model of our civil government. It holds no allegiance to any alien potentate; it is distinctively American while it is in every particular Catholic and Primitive. It is pre-eminently a missionary Church; it has been such through its history. It is confined to no class or color, to no section or geographical division of the land; all our vast territory is under the care of its episcopacy; in every quarter of the republic the Church labors and teaches.

It offers to the people of the land the heritage of prayer, the incomparable book, which will yet be known and received as the Book of Common Prayer. It has lost, in the popular mind, by the unfortunate cognomen given it in troublous times, by men who failed to realize the truth of its position.

I look with hope to the American movement in the Roman Catholic Church in this country. The sending of the Papal Ablegate is but teaching the bishops and archbishops their impotency, and they may long for the liberty of the prelacy ere the papacy made archbishops and bishops but the underlings of an Italian usurper, and may find, as one of our bishops has phrased it, a *modus vivendi* with the true Catholics, the true American Churchmen, the people's and the race's Church.

To accomplish all this we must be true to ourselves. "Lo, I am with you alway," were the words of our Lord, and there was further added, "even unto the end of the world." Nothing can prevail against this blessed Church. God speed the day of the triumph of the Primitive, Apostolic, Catholic Church of God.

The Council adopted a resolution directing that the papers read be collected and printed for the benefit of the missionary cause.

Closing Addresses

THE RT. REV. H. B. WHIPPLE, D.D., BISHOP OF MINNESOTA

I hardly know how to form in words the thoughts that well up in my mind and heart at the close of what I may faithfully say is the best Missionary Council of our branch of the Church.

Our brother, the Bishop of Springfield, pitched the key-note in his Sunday night's sermon, burning with the thought that there is none other name given under heaven whereby any man can be saved, save only Jesus Christ, our Lord. And you who have listened to the words of clergy and laymen have known that they breathed the spirit of love which can only be learned at the foot of our Master, Jesus Christ. Loving hearts have brought before us the heathen folk of the Dark Continent, and the wandering brown men of the frozen North, the men of the trembling eye and the wandering foot of the prairie and forest, and of those some have dared to call, in the words of my brother, the Bishop of Mississippi, "the submerged masses of the cities." And as we have heard the story we could almost hear the cry, "Come over and help us."

For the first time in the world's history, walls of separation between nations have been broken down, long closed doors have been opened, and to-day there is no place in the world for which our Master died, that if we had the heart,we might not carry the gospel of Jesus Christ.

In my boyhood the Church of our love was seldom known save only as a people spoken against, but, thank God, you have heard of its sons telling the story in the miner's camp, the wigwam of the Indian, the school-house of the border, and the slums of the city.

Chicago may be proud of her Columbian Exposition,which has challenged the admiration of the world, but I think that

my brothers of Chicago, the Church of Chicago, may thank God on their bended knees for the parliament where every word was pitched to the story of Christ and him crucified.

May I, in parting, make a request of my brethren? You have heard of the heroism of missionaries, but the half has not been told, but almost every missionary bishop and every western diocese has its school for the education of the daughters of the Church; and am I asking too much that you shall provide the means for every one of these schools to educate the daughters, the cultivated daughters of Christ, that live in these missionary homes?

And now, brethren, it is mine to speak a word that is in your heart, and I know is in mine. It shall be the old Saxon prayer, "God be with you." Some of us will never meet again until we meet over yonder in that land where they see the King in His beauty. Your bishops know better than you how short the time is. Since I entered the house of bishops, sixty-five have laid down the bishop's staff and have entered into their rest. It is even time, a little time, just time enough to do the work our Master has for us to do, and I thank God in parting that he put it into the heart of my beloved brother, the Bishop of North Carolina, to ask of this Council to provide that there shall once each month be a trysting place of love where we kneel, though separated afar, at the same time, at the Saviour's feet. Just a little while, God grant that we may so faithfully and so truly, whether laymen or clergy, do our Master's work, that we shall have a harvest home in heaven.

THE REV. PAULUS MOORT

I speak as the representative of the people of Liberia. We wish to thank the Missionary Council for helping us in our difficulties in Africa with the French government. I say it on behalf of the citizens, and I beg also to say that in contrast with the action of others, for I appealed to a Presbyterian body and other organizations, and they refused to help or take any action, the action of the Board of Managers of this Church did much to help us in our troubles. I say it more especially because the stations we have, the French government would like to take from us, and I am glad to say the Church has helped us in planting the Church in that young republic. I express the thanks of our citizens to the Board of Managers. I hope they will go on with the good work in reforming not only people and societies, but nations as well.

RT. REV. DR. MCLAREN, BISHOP OF CHICAGO

It is not my purpose to make one of the closing addresses this evening, but rather to introduce one of the Churchmen of Chicago, who will give the parting word to the Council.

Before naming and introducing him, I may, however, be permitted for a moment to claim your attention and ask you to join your thought with mine, for my thought is this evening, not with those who are to pass away, but with the men and women who have passed away. All honor and glory be unto God for the ministry of him who under circumstances of great trial and difficulty planted the foundation of the Apostolic Church in this western land. And, if I may say by way of parenthesis, if the Church has not been strong in this great centre of population and influence as it ought to have been, it has not been because men haven't grown old and paid out the golden coin of their vitality to lay broad and strong the foundation upon which we are building now. I wish to pay a tribute of respect to-night not only to the early missionary bishops of the North-west, but to the unknown and unnamed and forgotten priesthood, and the beloved and honored laity, who in the midst of defamation and almost persecution, established the principles of our beloved Church in many a quiet place throughout the length and breadth of this North-west.

And I wish to ask you for your prayers. We do not ask for money, we wish to give money, but let us have your prayers, dear brethren. There are some men who have not money to give, there are a great many such; but there is one thing that every man can give who has a heart, and that is prayer. Let us put our full faith in the capacity of the Church for intercessory prayer, and we shall find that prayer can do what money cannot.

I was thinking also of another set of persons, not those who have passed away, not those who are soon to disappear from the midst of us. My thought to-night in loving prayer and sympathy is with the lonely missionaries, bishops and priests, who are not here and could not get here. Think of them in their isolation; think of them in their loneliness; think of them with the hard grind of that clerical problem, more of a problem to them than to us, of how to make both ends meet, and let us, dear brethren, be inspired henceforth with a larger sense of the loneliness and labor, often thankless, of the men who are doing the missionary work of this Church.

Let us think of one thing more, that our dear Saviour is looking down upon us to-night and thinking of us, and perhaps asking whether the results of this Council are to prove the mere effervescence of a successful series of papers and speeches, or whether these results are to add to His blessed satisfaction in the travail of His soul; whether they are merely to add to our own reputation as speakers and writers, or whether they are to add some glory to the crown that rests upon the brow of Emmanuel. I am thinking of that, dear brethren, to-night.

I want to say now in conclusion—I didn't intend to say anything, pardon me—I want to say with respect to the Council in Chicago, there are two reasons why it has been such a gratifying success:

First. Because the Council has made it a success. You are yourselves the men who have done it.

Second. If you have been made comfortable and warmly welcome, made to feel that the Churchmen of Chicago in the very heart of the last week of the Fair could stop and do what they have done for you, it is because of a handful of the clergy who haven't been mentioned or seen on this floor, and because of the handful of the laity who will be well represented by my dear friend Arthur Ryerson, Esq., who will now address you.

ARTHUR RYERSON

Rev. Father in God, Rev. clergy, brethren of the laity, members of the Council.

You will pardon me if I first ask a favor of you, and that favor is only a supplement to something my dear Bishop has already said. Here in Chicago I believe it no exaggeration to state we have the greatest missionary field we know of in the wide world. About a year ago I was in the city of London and spent sometime in the missions of the East End of London. They are doing a great work, but they have nothing like the problem we have to solve here in this city. When you go back I ask of you to remember the Churchmen of Chicago in your prayers, that they may be strong.

All the Church needs in the West is to be told about missions. The seed has been sown and we shall see the ripened grain. Those who were here last night and listened to the burning words of the Bishop of Mississippi know that in the mighty purpose of the Almighty God there is no East, no West, no white or black, no bond or free, but simply the men and the cause of our Lord and Master

As our beloved presiding Bishop has said, it remains but to say farewell. It is a sad task, and a hard duty, we know not what the day or hour may bring forth. We know this Council shall not meet again; we know this earthly tabernacle shall be dissolved, but we know too that we shall be gathered to the arms of the Everlasting, and in that hope we say: "Good bye; God be with you."

New York City

At the anniversary of the St. Luke's Home for Aged Women, held on St. Luke's Day, as already stated in these columns, addresses were made by Bishop Potter, and the Rev. Drs. Isaac H. Tuttle, E. Walpole Warren, and T. DeWitt Bridgman.

The rector of the church of the Beloved Disciple, the Rev. S. Gregory Lines, who has been suffering from poor health, continues absent from his parochial duties, but hopes to return sometime in Advent.

At the annual meeting of the society of St. Luke's Hospital, already referred to in THE LIVING CHURCH, Mr. J. Pierpont Morgan, Jr., and Mr. Thomas K. Gibbs were elected to fill vacancies on the board of managers.

A long cherished wish of the Children's Aid Society, has been granted by Mrs. Joseph M. White, who has presented to the society a farm of 125 acres, located at Kensico, N. Y. This farm will be utilized as a training school for boys in practical farming. About 200 boys will be cared for at a time.

At the church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector, a special musical service was held on the evening of Sunday, Oct. 29th, under the direction of the new organist and choirmaster, Dr. Woodcock. Weber's Jubilee Cantata was rendered by the choir of the parish combined for the occasion with the choir of the cathedral of the Incarnation, Garden City.

A meeting of the Church Club was held on the evening of Wednesday, Oct. 25th. The Rev. Prof. Thomas R. Richey, D.D., of the General Theological Seminary, read to the members the paper on "The Anglican Communion," which he had presented to the recent Parliament of Religions at Chicago. At the conclusion of the paper, the Parliament of Religions was discussed. Routine business was transacted.

The Hospital Saturday and Sunday Association held a meeting at St. Luke's Hospital last week. An interesting feature of the proceedings was a report from Mr. Frederick T. Cooke, of the beginning of organization in Chicago, St. Louis, St. Paul, Minneapolis, and Omaha, of associations on a similar plan, extending the movement over the land. In recent years, as noted from time to time in THE LIVING CHURCH, the Association has raised for hospitals an average of about $50,000 annually.

The Rev. Vanderwoort Bruce died Sunday, Oct. 23d, at his home in this city. He was born Nov. 17, 1816, and graduated at Trinity College and the General Theological Seminary. On July 2nd, 1843, he received orders at the hands of Bishop Benjamin T. Onderdonk. In 1850, he married Julia, daughter of the late George W. Santon, of Albany. For 18 years he was rector of St. Paul's church, Hoboken, N. J. The burial services were conducted on the afternoon of Wednesday, Oct. 25th, in the chapel of the Good Shepherd, at the General Theological Seminary.

The regular monthly meeting of the trustees of the Cathedral of St. John the Divine was held last week at the See House. In the absence of the Bishop abroad, the chair was occupied by the Rev. Dr. Morgan Dix. The committee on the foundation work reported that borings had been made, but not to a sufficient depth to determine whether the proposed foundation for the cathedral would be in danger or not, if built according to the original plans. Mr. Stephen P. Nash reported that a settlement had been reached between the contestants of the will of Mrs. Catherine U. Coles, and that nothing would prevent the transfer to the cathedral trustees of one half of the residuary estate, after the executors had realized on the lands. The approximate value of this increase of the cathedral fund is $250,000. The next meeting of the trustees will be on Nov. 28th.

On Sunday, Oct. 22nd, interesting services were held at Transfiguration chapel in commemoration of the 17th anniversary of its founding, under the auspices of the church of the Transfiguration, of which the Rev. Dr. G. H. Houghton is the rector. The minister in charge, the Rev. Edward C. Houghton, preached the anniversary sermon, taking his text from Isaiah lxiv: 8: "The Fatherhood of God." The preacher referred to the history and growth of the chapel and its work. The start was made in a building used as a hardware store, and later, an old school edifice was utilized. The congregation removed to its present well-appointed chapel early in 1880. The work has greatly grown since. At present there is a goodly communicant roll, a flourishing Sunday school, and a number of active guilds.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, an interesting conference was held on Thursday, Oct. 19th, for the study of methods of teaching in Sunday schools along lines now employed in imparting instruction in secular schools. The parish will shortly enter upon an experiment in this direction. There were present at the conference the parochial clergy, Prof. Nicholas M. Butler, of Columbia College, Dean Hervey, of the New York College for the Training of Teachers, and others interested. A general agreement was reached that the inductive methods of pedagogy were applicable to Sunday school work and would result in a forward movement in such work, provided that doctrinal teaching be handled by the clergy or by persons equally fitted. An arrangement has been made by which Prof. Hervey will meet the Sunday school teachers weekly and endeavor to prepare them for the use of the new methods.

At the re-opening of St. Bartholomew's church, Sunday morning, Oct. 22nd, after being closed five months for alterations and improvements, a large congregation assembled. The whole interior was a revelation of beauty and magnificence. Everywhere the hand of the artist had transformed what it had touched, until it was very difficult to realize that the church was really old St. Bartholomew's. The rector, the Rev. Dr. David H. Greer, officiated. He took occasion to remark upon the changes, and said that in view of the fact that the parish had given in recent years the sum of $1,100,000 to outside charities and objects, there seemed a suitableness in at length remembering the needs of the church structure in which they were privileged to worship, by making the place beautiful. With all this added beauty, however, there was to be, he hoped, no change in the character of the work of the parish. He desired that work for others should be more extended and more hearty than ever before. Already a personal canvass was being made in the poorer districts of the city, where the greatest amount of help was likely to be needed during the coming hard winter. This canvass would give them accurate knowledge of a new need that was a pressing one at this time, and he would ask that the thank-offering at this opening service be devoted to relieving the want that thus neighbored them. Dr. Greer preached from the text, Jeremiah i: 51, "Remember the Lord afar off, and let Jerusalem come into your mind." He said there were captives to-day as well as in the days of ancient Israel. Men are enslaved by the world itself. It was not a slavery of feudalism, but of the new secularism; the enslavement of a man's life for money, pleasure, ambition, worldliness. The enslavement of the average business man in his business was a thing likely to grow worse as commerce expands, and steam and electricity drive it on. The relief from this slavery was to be found in the Church. It was the office of the Church to overcome this tendency of modern days, this thraldom to the world, for it lifted the lives of men to a higher and nobler plane. The Church did not aim to take men away from their surroundings in the world, but it did say, with the prophet, "Remember the Lord and let Jerusalem come into your mind." Choral service was held in the afternoon. An account of the improvements has already appeared in these columns. They are in keeping with the Romanesque architecture of the church.

Philadelphia

At the church of the Atonement, under the direction of the Rev. Dr. I. N. Stanger, rector, a few female vested singers were introduced in the choir for the first time on Sunday, 22nd ult.

At the quarterly meeting of the Society of the Sons of St. George held on the 23rd ult., the Rev. Drs. E. W. Appleton and James S. Stone were elected chaplains for the ensuing year.

After the burial office had been said at St. John's Free church, by the rector, the Rev. Samuel P. Kelly, the mortal remains of Miss Sallie Wheeler, the oldest communicant member of the diocese, were laid to rest in Woodlands Cemetery, on the 25th ult., her age being nearly 103 years.

A meeting of the North-west Convocation was held on the 17th ult, in the guild room of the church of the Epiphany, the Rev. Dr. Watson, dean, in the chair. After the presentation of reports from the missionaries, a resolution was passed that in the matter of establishing a new mission in the vicinity of Broad and York sts., it be referred back to the missionary aid committee, urging prompt action. The secretary read a letter from Bishop Whitaker, giving his approval of the officers elected and the re-appointment of the missionaries.

The North-east Convocation met on the 26th ult, at St. Simeon's church, the Rev. Edgar Cope, rector. The dean, the Rev. Dr. S. D. McConnell, presided. The treasurer reported a balance of $289.21. On motion of the Rev. Mr. Cope, a committee of three was appointed to confer with similar committees from other convocations relative to the advisability of asking the convention to change the canon, so that an archdeacon may be appointed for the diocese. The Rev. Llewellyn Caley was elected secretary to fill the vacancy caused by the resignation of the Rev. J. R. Moses, who has removed to St. Mary's, Wayne, Pa. In the evening, a public meeting was held, when addresses were given

by Bishop Whitaker, the Rev. Dr. S. D. McConnell, and the Rev. C. M. Armstrong.

The 31st annual meeting of the Evangelical Education Society was held on the 19th ult.; Bishop Whitaker presided in the absence of the Hon. F. R. Brunot, president, and opened the meeting with prayer. The annual report will be found elsewhere in our columns. Resolutions were adopted to aid women who expect to become deaconesses by gifts of books and such other assistance consistent with the charter of the society. The annual sermon was delivered by the Rt. Rev. Dr. Jaggar, in the church of the Holy Trinity, on Sunday evening, 22nd ult., his subject being "The Characteristic Elements of the Ministry of the late Bishop Phillips Brooks." Bishop Jaggar was Dr. Brooks' successor as rector of Holy Trinity, prior to his elevation to the episcopate.

The South-east Convocation held its autumnal meeting on the 20th ult, at St. Timothy's church, the Rev. R. H. Wright, rector. The Holy Communion was celebrated in the morning, and a business meeting held in the afternoon, the Rev. Leverett Bradley, dean, presiding. The Rev. S. H. Boyer in charge of the mission church of the Holy Spirit, reported that notwithstanding there had been some re-arrangement of sittings in the chapel, yet room was wanting to meet the requirements of an ever increasing congregation, showing the need of a more commodious edifice. The Rev. M. Zara of the Italian mission church of L'Emmanuello, made an appeal for more funds. He reported the schools as flourishing, and night classes have been added this fall. The Rev. F. M. Burch of the Seamen's Mission church of the Redeemer, urged the need of a steam launch for the prosecution of his work. In the evening a missionary meeting was held when addresses were made by the Rev. Messrs. Bradley, Moncure, and Latimer.

Diocesan News

Chicago

The Rev. Ernest M. Stires, rector of the church of the Good Shepherd, Augusta, Georgia, has accepted the position of assistant minister of Grace church, Chicago, and will enter on his duties, Nov. 20th. The rector, the Rev. Dr. Locke, expects to be absent for a year, and sails from New York on Nov. 25th, expecting to pass the winter in Egypt.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

BUFFALO.—In union with the American Church Sunday School Institute, the Church Sunday School League, of Buffalo, organized last spring, is working for the increased efficiency of the Sunday schools. The first annual meeting of the League was held Monday, Oct. 16th, in St. James' parish, the Rev. C. H. Smith, rector. The Bishop was present and took an active interest in the proceedings. A special service was held in the church at 7:30 P.M., after which the congregation, composed largely of the clergy, superintendents, and teachers of the Sunday schools of the city, adjourned to the parish house close by. The Rev. Thos. B. Berry, president of the league, called the meeting to order, and after a few preliminary remarks as to the purpose of the meeting, introduced the Rev. G. H. Gaviller, rector of All Saints', who read a paper on "The Advantages of a Uniform Graded System of Instruction." Mrs. Chas. H. Smith, of St. James' church, read a paper on "Junior Department and Infant Class Lessons." Mr. Joseph James, of Grace church, read a paper on "The Sunday School Teacher." The papers, as read, were discussed, and many interesting and strong points brought out. The meeting served the purpose of eliciting the interest of the teachers present and of stimulating them to fresh endeavor. The following resolution was adopted;

That it is the sense of this meeting that prayers should be offered in the Sunday school, on one Sunday in each month, for the Bishop and for the missions in this diocese and that the offerings as far as possible should be devoted to such missions.

The annual election of officers for the ensuing year was held; the Rev. T. B. Berry declining a re-election, the Rev. G. H. Gaviller was unanimously elected president of the league. Mr. F. J. Jordan, of Ascension church, was elected secretary, and Mr. W. H. Leslie, of the same parish, was re-elected treasurer. The meeting then adjourned *sine die*.

On Tuesday, Oct. 17th, the quarterly meeting of the local branch of the Woman's Auxiliary was held in St. Luke's church. At 10 o'clock there was a celebration of the Holy Eucharist, the rector, the Rev. Walter North, being Celebrant, assisted by Dean Bragdon and the Rev. G. H. Gaviller. A meeting followed in the parish house adjoining the church, and addresses were made by the Rev. Chas. Bragdon, Dean of Buffalo, and the Rev. G. H. Gaviller. The meeting then organized for business, Mrs. E. B. Stinson presiding in the unavoidable absence of Mrs. C. C. Wyckoff, who was ill. After luncheon served by the ladies of St. Luke's parish, Mrs. Chas. Bragdon read a paper on Woman's Auxiliary work in the diocese, and dealt with the question, how women might help on the work of diocesan missions and their duty so to do. After discussion of the paper, a resolution was adopted requesting the convocation of the deanery to notify the Woman's Auxiliary what it wished the auxiliary to do, specifically, and pledging itself to try to carry out the wishes of the convocation. It was thought that perhaps the women might contribute $500 or $600 toward the salary of a general missionary, who will be dean of the convocation.

A paper on the Junior Branch was read by Mrs. Potter, of St. Mark's parish. The subject was discussed and it was shown how the Junior Branch could work in connection with diocesan missions.

At 7:30 Evening Prayer was said in the church. Bishop Coxe made an address on St. Luke, the Evangelist, his character and example for ministers and missionaries of the Church. The Rev. J. W. Ashton, D.D., followed with an address on "The Church Catholic and its Missionary Spirit." Dean Bragdon closed. After prayers and the benediction the meeting adjourned.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

Confirmations reported: St. John's, Pequea, 3; Ascension mission, Parkersburg, 1; Trinity, Coatesville, 2.

DOWNINGTOWN.—On the 26th ult, the semi-centennial of St. James' church, the Rev. John C. Fair, rector, was observed. After Morning Prayer, the sermon was preached by the Rev. Mr. Ware, of York, Pa., and the Holy Eucharist was celebrated. The afternoon was devoted to brief addresses by the Bishop and several of the clergy. In addition to those already named, there were ten of the clergy present. On June 20, 1843, the corner-stone of the present church edifice was laid, and on Oct. 26th, of the same year, the structure was consecrated by Bishop H. W. Onderdonk. The parish was admitted into union with the convention, May, 1844.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The semi-annual convocation of the Fourth Missionary District was held at St. Paul's church, Cazenovia, the Rev. John T. Rose, rector, Oct. 11th and 12th. At Evening Prayer on Wednesday evening, the dean, the Rev. P. N. Meade, made a report on the work accomplished since the last meeting, and the Rev. A. Watkins and the Rev. H. Morison Clarke, Ph.D., made brief addresses on missionary work, drawing illustrations from their experiences in the diocese of Colorado. On Thursday morning the Holy Communion was celebrated at 10 o'clock, and the Rev. H. Morison Clarke preached an appropriate sermon. Business meetings were held after this service and also in the afternoon, lunch being served in the adjoining rectory at one o'clock. At the afternoon session an essay on "Preachers and Preaching" was read by the Rev. Herbert G. Coddington.

On Thursday the Woman's Auxiliary and the Junior Auxiliary of the district met at the same place, uniting with the convocation in the Holy Communion, and afterwards holding separate business meetings. Mrs. C. P. Fuller, president, presided at the meeting of the Woman's Auxiliary, and after the usual reports, made an address on mission work in Africa. In closing, she asked for pledges to the amount of $75 to establish a scholarship in the Hoffman Institute, to be known as the Huntington scholarship, in honor of the Bishop. This amount was pledged. Mrs. Fuller also presided at the meeting of the Junior Auxiliary, which immediately followed. Mrs. N. M. White, of Syracuse, is secretary of the district, and Mrs. Herbert G. Coddington is treasurer.

Miss Martha Wilson, of Syracuse, has lately become diocesan superintendent of the Junior Auxiliary, and Miss S. L. Henry, of Homer, is the district superintendent.

A branch of the Junior Auxiliary has just been organized in Grace church, Syracuse.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Recent Confirmations: Cheboygan: St. James' church, 6; Long Rapids: Grace church, 6; Hillman: Calvary church, 3; Croswell: Christ church, 1; Lexington: Good Shepherd, 9.

On Thursday, Oct. 12th, a union meeting of the Detroit chapters of the Brotherhood of St. Andrew was held in St. John's parish building. The object, as stated in the call, was to listen to the echoes of the Convention. The chairman of the executive committee, Mr. J. S. Rogers, made a full report of the work of that committee, and a number of speakers brought out the more important points of the Convention's work and influence as seen by themselves. A committee was appointed to prepare a programme of topics with dates for the union meetings of the chapters to be held each month this coming winter.

The annual service in the interest of St. Luke's Hospital, Detroit, was held in the chapel of the institution on the afternoon of St. Luke's Day. The attendance was large, many persons being unable to even enter the chapel. The service was conducted by the Bishop, assisted by the chaplain, the Rev. George Forsey. Eleven of the city clergy were present, and the special music was furnished by the vested choir of St. John's church. An appropriate sermon was delivered by the Rev. Wm. Prall, Ph. D., from Is. xl: 1. Following the service, there was a general reception of friends in the halls and rooms of the hospital.

The Evangelical Educational Society

REPORTED BY THE REV. DR. R. C. MATLACK, SECRETARY

The 31st anniversary of the society was held in the church of the Holy Trinity, Philadelphia, on Sunday evening, Oct. 22nd.

The Rev. Drs. McVickar and Watson conducted the service. Bishop Thomas A. Jaggar, D. D., preached, taking for his text, Hebrews xiii: 7—8, and discussed the characteristic elements of the ministry of the late Bishop Phillip Brooks, naming, (1) Fullness of life; (2), Positiveness; (3), Honesty; (4), Breadth of sympathy. The sermon will be published and sent over the Church.

The 31st annual business meeting of the society was held at 1224 Chestnut st., Philadelphia, Thursday, Oct. 19th, at 3 o'clock, P.M.

In the absence of the president, the Hon. Felix R. Brunot, of Pittsburgh, Bishop Whitaker, the active vice-president, took the chair and opened the meeting with prayer. The secretary, Rev. Dr. R. C. Matlack, presented letters of regret for absence from the following members: Hon. F. R. Brunot, Rev. Dr. J. E. Grammer, of Baltimore, Rev. Henry Brown, of Chester, Mr. Anson W. Hard of New York, Rev Dr. J. D. W. Perry, of Germantown, and Messrs. Jay Cooke, Wm. M. Coates, Harold Goodwin, Esq., and Ewing L. Miller of Philadelphia. The reading of the minutes of the previous anniversary was dispensed with, as they had been published. The annual reports of the secretary and treasurer were presented and ordered to be printed. The committee on audit reported that they had examined the books, the report and the securities of the treasurer and found everything correct, showing a balance in the treasury, Oct. 1st, of $614.03. They also presented a list of the securities, which was placed on file. These two reports show the work of the society during the past year as follows:

Balance October 1, 1892,	$1,507.71
Receipts from bequests,	7,493.09
Interest, contribution, collections, and special gifts,	11,6:8.79
Making the total	$20,609.59

Of this amount $8,745.91 was expended for the general work of education and publication, and $11,249.65 was added to the invested funds. A large portion of this fund is held in trust as perpetual endowments and memorials. During the year 46 students have been on our roll, as usual a large proportion of them preparing for the mission fields of the Church, both abroad and at home where the need of laborers is greatest. No acceptable applicant has been refused aid.

We have published and circulated very widely an address by Bishop Huntington, "The Golden Rule applied to Business and Social Life." It is hoped that this address will have great influence towards reconciling the conflict between capital and labor. We have also circulated widely a pamphlet of 100 pages, composed chiefly of articles by Bishops, White, Potter, Stevens, and Lee, and Drs. Goodwin, Hare, Garrison, and Watson, on "Our Distinctive Principles and Methods of Work." This pamphlet has also been well received and frequent requests made for additional copies.

The secretary read a statement of the work accomplished during the existence of their society, in permeating the Church with evangelical principles and supplying it with an evangelical ministry. The great success of the work had of necessity led to modification of management. There is no present need of stimulating the supply of the clergy, as vacant parishes are readily filled and mission fields supplied when support is offered to the minister. Our charter has been amended so as to authorize the society to take up the work of publication. It still looks out, directs, and encourages young men to enter the ministry, who seem to have special fitness therefor and are called thereto by the Divine Spirit, and grants pecuniary aid where it seems necessary. We give our contributors the choice of agency in the one great work of preaching the Gospel in its simplicity and purity. They may do it either by the living voice or the printed page.

Having in mind the special needs of the mission fields and the special preparation needed for such fields, the Rev. Dr. Duncan, of Maryland, offered the following resolution, which was adopted, after some debate, participated in by Bishop Whitaker, Dr. Supplee, Dr. Stangers, Alfred Lee, Esq., John Ashhurst, Jr., M.D., and the secretary.

Resolved, That the Board of Managers have power to aid students who are pursuing a special course of study under their bishops and rectors in the mission fields at home and abroad.

The subject of aiding women who are preparing to become deaconesses in the Church was discussed, and the following resolution, offered by Dr. Ashhurst, passed without opposition:

Resolved, That the Board of Managers be authorized to supply books to women who are expecting to become deaconesses and to grant such other aid as may be consistent with our charter.

The following officers were elected for one year: President, Hon. Felix R. Brunot; active vice-president, Rt. Rev. O. W. Whitaker, D. D.; secretary, Rev. Robert C. Matlack, D. D.; treasurer, Ewing L. Miller, Mr. W. Beaumont Whitney was placed on the Board for one year, to fill a vacancy made by the resignation of Mr. Wm. Hill. The following gentlemen were re-elected on the Board for three years:

Rev. G. Lewis Platt, S. T. D.	Rev. Benjamin Watson, D. D
Anson W. Hard,	Rev. Wm. N. McVickar, D.D.
Rev. Henry Brown,	Rev. James S. Stone, D.D.
Rev. Robert A. Edwards, D.D.	William S. Harvey.

The following Bishops were added to our list of honorary vice-presidents:

Rt. Rev John Kinsolving, D.D.
Rt. Rev. Francis Key Brooke, S. T. D.
Rt. Rev. Ellison Capers, D.D.
Rt. Rev. William Lawrence, S. T. D.
Rt. Rev. John McKim, D. D.
Rt. Rev. Frederick Rogers Graves, D.D.

The secretary was authorized to publish the sermon to be preached by the Rt. Rev. Thomas A. Jaggar, D. D., Bishop Southern Ohio, at the 31st anniversary on Sunday next.

On motion, the society adjourned.

The Living Church

Chicago, November 4, 1893

Rev. C. W. Leffingwell, Editor

WE WANT to thank *The Church Standard* for its admirable review of "Survivals in Christianity, Special Lectures delivered before the Cambridge Theological School." The lectures were the "special" productions of the Rev. Charles James Wood, priest of "this Church" which presents to its members and prescribes for its teachers both "dogma and theology," and this is what he says of both, in his office as preacher and teacher at one of our theological seminaries:

> I know that there is a craving for clearness, for positive, definite teaching. But, gentlemen, understand well that for living religious teachers this is not a day for dogma. When a religious idea becomes a dogma, it is because that idea has spent its force, it is no longer a living and a growing thought. If any one of you absolutely must have a neat and coherent system of theology, *teres atque rotundus*, an irresistible authority, an infallible guide that he cannot mistake, whether Church, Bible, Creed, Reason, Sacraments, or Pope, I do not know where in this life he can find them.

Yet Bishop Seymour is hounded and execrated, figuratively drawn and quartered and cremated, by the religious press for sounding the alarm which utterances like these ought to inspire when they are heard in high places! And these utterances have been received in silence, without rebuke, so far as we have heard, by those in authority.

IT MAY not be known to some of our readers that there is an "American Islamic Propaganda," and that Mohammedan missionaries are preaching and distributing their literature. There is a paper published in New York as the organ of this movement. A writer in a late issue says: "I believe that when our women come to learn the true facts, they will join the movement inaugurated by ex-counsel Webb to Moslemize America." In the same issue the editor says that under Islamic law, marriage is always a civil contract, and has no connection whatever with religion. The idea that American women will have aught of this bastard Judaism! If they would have a pure, monotheistic, moral religion, which is not Christian, the Jewish is vastly superior. The Schaff-Herzog Encyclopedia says: "Slavery, polygamy, and concubinage are allowed [by Islam]. Ordinary Moslems are restricted to four wives; pachas, caliphs, and sultans may fill their harems to the extent of their wishes and means. Woman, in Mohammedan countries, is always veiled and mostly ignorant, and slavishly dependent. In nothing is the superiority of Christianity more striking than in the superior condition of woman and home life. * * * Infidels, including Jews and Christians, must be slain, or reduced to slavery, and forced to pay tribute." Americans, women or men, are not in need of any more religions; least of all, religions that degrade woman. They have too much respect for their mothers to encourage such a propaganda.

Our Frankenstein

We have published the statements of Bishop Riley and his associates in their own words. As to the extent of Bishop Riley's organization, the number of congregations, and the like, we know nothing. Neither is it our province to pronounce upon the validity of his criticisms of the paper published a few weeks ago by the Bishop of Connecticut. What is of far more importance, is the legal aspect of the case as now presented to the consideration of the American Church. There is no doubt that the position is an exceedingly embarassing one for those who, through thick and thin, have forced upon a doubtful if not unwilling Church a new kind of foreign missionary enterprise.

In plain English, this very modern method of spreading a pure Gospel consists in the organization of a few of the lowest of the people in some Roman Catholic country into the semblance of a Church, and then hastening to impart the episcopate and to treat this creation of our own, upheld by our emissaries and supported by the money of our people, as an independent "branch" of the Holy Catholic Church in a country whose entire people are under peaceable obedience to a long established episcopate.

It now appears that for the past two years (long before Mr. Gordon returned from Mexico to make his glowing speech at the last General Convention) Bishop Riley has been in the Valley and City of Mexico arranging for the recovery of his former position and influence; that he has all along retained the title to certain church property; that he has been successful in winning over some of the confidential associates of Mr. Gordon's successor; that he, Bishop Riley, has under his control an organization in external appearance at least, presenting to the eyes of the native Mexican the aspect of a home institution, and appealing to his national feeling; that there are, in connection with this organization, three dioceses presided over by one bishop validly consecrated and two bishops-elect awaiting consecration. Over against this, is an organization which can hardly claim any precedent in canon law, ancient or modern; presided over by an American priest entirely subject to and dependent upon the American Church; having to the native Mexican the aspect of a purely foreign institution. Both these bodies make claims as to membership and congregations, and it is not probable that in these claims either party possesses a decided monopoly of the truth. The most pressing and constant claim of both, is upon the purses of unsuspecting North Americans.

The difficulties which have followed the creating and inspiring with a certain kind of life a new so-called church in Mexico, remind us of nothing so much as the story of Frankenstein, the being which the presumptuous chemist succeeded in constructing and to which he imparted the gift of life. But, alas! when it was too late, he discovered that he had produced a monster rather than a man. At every town the dreadful creature confronted its creator, demanding his succor as being accountable for its existence and involving the unhappy experimenter in responsibility for its evil deeds. Turn where he would, scheme and contrive as he might, at moments least expected the awful form of his own handiwork would loom up before him requiring his aid and companionship.

The "Mexican branch" has for many years been our Frankenstein. How long shall we lack the courage and determination to bring to an end a business, which, in its inception and in the methods employed to promote and develop it, has never been a thing to be proud of, and which at every stage of its progress has brought us shame and confusion of face?

Does any one still believe that our "work in Mexico" has had any real effect upon morals or life? On the other hand, can a wise man really imagine that the extra-constitutional methods and the high-handed action through which the various steps of this affair have been attained, will leave no evil trace within the borders of our own Communion? That confidence in those who occupy places of influence is being promoted, reverence for lawful authority increased, and missionary enthusiasm developed, by the strange and sometimes doubtful means employed from time to time, in carrying through the several measures which have brought us to our present position?

It will be remembered that the Church, through her own constitutional legislature, can hardly be said to have had the opportunity to consider the questions involved in this present Mexican business. It is only in General Convention that matters of such importance can be fairly debated, and only through its formal action in both houses can the Church be made responsible. An earnest attempt was made, under the leadership of Bishop Paret, at the meeting of the Board of Missions a year ago, to submit this subject to the Convention, but the movement was opposed by those who had been the chief supporters and defenders of the "Mexican branch." As a result, the General Convention was not allowed to deal with the matter, and the responsibility remained with those who were able to dictate the policy to be pursued. In view of this, we have never regarded the Church as committed to the new departure in missions, which touches in such vital points the mission of the Anglo-Catholic Church and her relation to the rest of Christendom. It may be that the practical outcome of this notorious movement in Mexico, with its embarrassments, snares, and pitfalls, becoming more intricate at every stage of its progress, will teach a lesson which the consideration of the principles involved has failed to do. Possibly it may be as well that the whole undertaking should have been so far outside the ordinary and proper ecclesiastical channels, that the responsibility cannot be brought home to the Church, but belongs to those who, with a sort of judicial blindness, have persisted in assuming it. This may render it, in the end, more easy for the Church to take the measures needful to put an end to this unhappy scandal.

The English Church Congress

FROM OUR CORRESPONDENT

LONDON, Oct. 19th.

If numbers go for success, then the Birmingham Church Congress must be reckoned amongst the most successful that have ever been held. One fact is certainly clear, viz., that the popularity of these assemblies of Church people far from being on the wane is rather in the ascendant, and their usefulness in bringing men and women together to discuss their difficulties and their differences is every whit as great to-day as it was twenty or thirty years ago, when party spirit was more rancorous than it is now. But apart from this, the great benefit of a Congress is that it sets men thinking, and just those men who need something to stimulate their thought; men, that is, who living for years in the daily routine of an ordinary parish, become lethargic and need rousing. This is what the Congress does, and for this reason alone, we may look upon its continuance as a real blessing.

At Birmingham last week, party spirit was more noticeable than usual at these gatherings of late years. This was chiefly owing, no doubt, to the strong Protestant centre wherein the Congress assembled, and partly, too, to the inclusion of one or two "burning" subjects into the programme. Thus, Lord Halifax, president of the English Church Union, read a paper on "The position of the Holy Communion in public worship," and of course, took no indefinite tone in regard to the sacrificial aspect of that service, and pleaded earnestly for at least a weekly Communion, and that every endeavor should be made to arrange the services so that fasting Communion, the ancient rule of the Church, should be encouraged. His peroration at the close was really very fine, and I cannot refrain from quoting a portion of it:

> Difficult and dangerous days may be at hand for the State even more than for the Church; how are they to be met except in the strength of that supernatural kingdom which is set up as a light, and for the salvation of mankind? The strength of that kingdom is the presence of God within it, the pledge of His presence is that sacramental system by which the Incarnation and all its benefits are extended to us. The Eucharist is the centre of the Church's devotional life, for it is the divinely appointed means by which a constant remembrance is made before God and man of Christ's death and Passion, and the benefits of that Passion applied to ourselves. Neglect it, and you shall learn how complete and irretrievable is the collapse which sooner or later overtakes all religious teaching which ignores the relations which exist between God and man, and declines to make use of the means which God has Himself provided for their discharge and fulfilment.

Such an address as this was sure to provoke opposi-

tion, but, considering where it was delivered, it was wonderfully well received. Of course our Protestant friends did not allow the paper to go unchallenged, but in the subsequent debate the Catholic view of the Eucharist was ably upheld. One of the features of the meeting was the appearance of three recent combatants among the speakers, to wit, Archdeacon Farrar, Canon Knox-Little, and the venerable Canon Carter of Clewer. Some sparring was expected by the meeting, but it was disappointed, all three rather aiming in their speeches at finding points of agreement rather than the contrary. The presence of Canon Carter was unexpected, and, as always happens whenever he speaks in public, a still and even solemn silence prevailed in the hall.

Anticipating a "scene," there was a huge crowd in the large hall, which was estimated to hold between five and six thousand persons, to hear the Rev. Chas. Gore open a discussion on "The Church of England in relation to other bodies." Father Ignatius, who was lecturing in Birmingham during Congress week, had announced his intention of denouncing Mr. Gore for his attitude in regard to the New Criticism. Accordingly when the editor of "Lux Mundi" rose to read his paper, the Monk of Llanthony rose too and demanded that he should not be heard. A scene ensued, many amongst the audience being in sympathy with the disturber and a still larger number desiring to hear the reverend Father speak. But the president was firm, and declined to allow him to address the meeting, on the ground that he was only desirous of making a personal attack upon an invited guest of the Congress. So the matter ended, but not without many adverse comments on the president's ruling. Mr. Gore's paper received attention but no little dissent when he contemplated re-union with "the magnificent Communion of Rome," as well as with Nonconformist bodies. He urged that the only way to heal the breaches with the latter was by developing and being true to their own Church, so that all men would desire to join her. The rest of the debate was full of exciting incidents, but I must pass them over, and simply refer to the president's summing-up, which caused not only grief but righteous indignation to a large number of those present. The Bishop of Worcester is well known for his sympathetic attitude towards the Grindelwald Home Re-union Conferences, which no one need cavil at, but his extraordinary utterances in Switzerland on the subject of the three orders of the ministry in the Church, were most deplorable. And now in his own diocese, presiding over a general assembly of his fellow Churchmen, he reiterated his strange and un-Catholic views of the priesthood stating more than once, amidst loud cries of dissent, that episcopal ordination was not necessary to the validity of the sacraments. No opportunity was given to any one to combat the president's opinion, but that a strong feeling of disapproval was aroused was pretty evident by the after-talk and the comments of the Church press. Bishop Anson, (late of Qu'. Appelle, N. W. T.), pours out his soul in a letter to *The Guardian*, in which he asks the pertinent question: "If all Christians now have valid sacraments, and if all their various communities are true churches, what reason is there for inviting them to unite?"

Special attention was given in the programme to labor questions, and to meetings of working men to afford information on subjects (selected by a committee of their own) connected with the Church and her work. Thus, the licensing question, the relations between Church and State, Dis-establishment, the Church and the poor, were all dealt with by able leaders in the Church, but it was to be regretted that no attempt was made to induce any working men themselves to speak. If the numbers who crowded the large hall each of the four nights was any criterion of success, then those meetings were highly successful. Nor could any complaint be made that the Congress was one-sided in its view of social and labor questions, for there were several speakers (clergy as a rule) with very pronounced socialistic opinions, and it was noticeable that the Congress as a whole cordially received them, carried away perhaps, by the enthusiasm of those who upheld them.

There was an interesting debate on the subject of "Preaching and a Preaching Order," in which several schemes were laid before the Congress for improving our present system. Among the speakers was Father Hall, who has publicly notified his acceptance of the call to the see of Vermont, and his consequent resignation of membership in the Cowley Order. He did not advocate the establishment of such an Order by the Church, but rather he wished to see communities developing different ideas, springing up quite freely and spontaneously, yet regulated by authority. Of these we have several firmly established in England, some bound by a rule similar to Cowley, and others on a more voluntary basis. But the movement is unquestionably developing in the Church of England, and moreover, in my opinion, is the need of the hour for the spiritual welfare of the people.

"The Church of England in relation to the Sister Churches," including the Church in the United States of America, was a subject interesting to readers of THE LIVING CHURCH for the speech delivered by the Bishop of Minnesota, a summary of which I append. Having spoken of the affection the American Church had for the Church in Britain, he said:

The Scottish Church they looked to as their mother, and to the Church of England as their father. In a double sense they were children of the United Kingdom. The Episcopal Church in America had to struggle for many years for the mere right to exist. But they had gone on, and now they were extending from the Atlantic to the Pacific, carrying the banner of truth and apostolic order which the Church of England had handed over the seas for them to carry. They believed and they taught the historical position of the Church. They insisted upon it because, after all, it was their only reason for separate existence. But they felt the need of something more, some symbols of the Church's history, something like the fanes which reared themselves in every village on British soil; they needed minsters like York and Canterbury cathedrals, the stones of which were redolent of the associations of the times which tried men's souls. They needed these symbols of the Church's history, and in a certain way they felt that the English people had them while they in America had not. And yet, after all, American Churchmen had these things; they had them in the memories that came down, and they had them because they were children of the same mother, the symbols of whose history belonged to all her children. They came over here to study these symbols, and went back more loyal to their Church, more securely anchored to the vast past of the Church. The American Church had made sad mistakes, but her inherent power had enabled her to overcome the effects of these mistakes, and her progress had been on upward lines. When the revision of the Prayer Book came up in America, they determined to keep themselves close to the standards of the English Church, and at the same time to adapt their glorious liturgy to the peculiar needs of the America of to-day. In doing that he believed that they had not in any way departed from the beauty or the richness of the great English liturgy. He believed that American Churchmen understood English Churchmen better than the latter understood the American Church; Americans knew much more about the Church life of England than the latter did about their American brethren. Let Englishmen strive to learn something about what was doing in America. They had there vast problems to solve, vast fields for missionary endeavor still opening up before them, and they wanted sympathy, and help, and prayer, to enable them to enter in and possess the land. Let England send them some good men. They needed men for work beyond the Mississippi. They could get money, but they could not get the men. Let not Englishmen think that because a clergyman failed in England he had a divine call to preach the Gospel in America or the colonies. They wanted some of England's best men. With their past history and with present effort binding them more closely together, he believed that a great and glorious future awaited them.

I have not exhausted the entire programme, for there are still to be recorded discussions on such thread-bare subjects as Patronage (very prominent just now owing to the Archbishop's Bill for amending some of the present anomalies), Science and the Faith, Home Missions, Clerical Poverty, etc., the Church and the Press (in which the recent welcome given to M. Zola, in London, was strongly condemned), and finally, the Disposal of the Dead (a fitting subject to end with). All these excited a varying amount of interest. The Congress closed with the usual *conversazione* which always disgusts a number of good Church people because it is invariably held on a Friday. Next year we are to meet at Exeter.

BISHOP SEYMOUR is not the only Churchmen who sees an irrepressible conflict impending in the religious world at large, and in our own Communion. The Rev. Dr. Edward M. Gushee, of Cambridge, Mass., writes as follows, to the Boston *Herald:*

There are two religions striving for mastery in the Episcopal Church, as there are in other communions around us, as distinct as Brahminism and Judaism. The new religion effects the terms employed by the old, but uses them in a Pickwickian sense. Thus "the truth of the Incarnation," in the language of one of the newer lights, is something which not only came to light once, but "is continually reasserting itself, namely, the truth that through the doorway of a living personality come our clearest convictions that God is in His world." The divinity of Christ is declared believable because, forsooth, "all men are divine," and so on. Mr. MacQueary whose deposition from the ministry you deplore, assumes that our Blessed Lord was the veritable son of Joseph, hence, born out of wedlock of disreputable parents. Certainly there is a great chasm between the faith of the newer teachers and the faith of the old Christians. This chasm cannot be closed. Let it be once demonstrated that the Episcopal Church is but a conglomeration of these contradictory views about Christianity, and there will be an exodus on the part of a great many. But it cannot be proved. In the interest of morals they who in their early manhood cast their lot with this Church, will protest with their last breath against any evasion of the plain teaching of Holy Scripture or Catholic formularies. The old religion may have passed its usefulness, but the Christian Church must stand for the same thing yesterday, to-day, and forever. No intimidation will prevent some men in this Church from bearing their testimony.

Letters to the Editor

CHARTS ON THE CHURCH CATECHISM

To the Editor of The Living Church:

In answer to the inquiry of Marion A. Green I desire to state that the charts are known as "The Outward and Visible Sign Charts," Caswell Publishing Company, Brantford, Ontario. They will be found an excellent help in Sunday school work.

J. C. QUINN.

Mason City, Ia.

ACCESSIONS FROM ROME

To the Editor of The Living Church:

We are constantly reminded through the secular press of secessions to Rome. Undue prominence is given to those who secede from the Anglo-Catholic Church, or her sister Church in this country, commonly called the "Protestant Episcopal." But we are not so well informed of any movement in the contrary direction. *The Church Times* (England), a short time ago told of a Jesuit who, upon meeting an Anglican priest, said: "I have just received two of your children into my Church." "You are welcome," replied the Anglican; "I have just received two of your men." Here are the names of 28 priests formerly of the Roman obedience lately received into the English Church, one, Lord Bute's chaplain, and the Rev. R. B. Hodgson, not included, because they have not as yet received license to officiate, though they have been received into the Church. If the unknown Romanist challenges the truthfulness of this statement, each of these names can be verified by communicating with the Rev. G. P. Bacon Phillips, an Anglican priest at Brighton, England, or with Crockford, the compiler of religious statistics in England. This information is taken from *Church Work.*

W. L. CULLEN.

St. Paul, Minn., Oct., 1893.

AID NEEDED

To the Editor of The Living Church:

Would you be willing to give a little space to an account of the sad state of a clerical sufferer by our late great storm? The Rev. T. M. Thorpe is an estimable clergyman of the Church, whose health has for some time prevented his being actively engaged in the duties of his calling. Being a poor man, he has been trying to make a living for himself and wife on a litle farm near Ocean Springs, Miss. He had scarcely gotten started when the hurricane came, and his farm lying on the lowlands along a stream near the gulf, his house was invaded by the rushing flood, and he and his wife barely escaped with their lives, losing all their little possessions. He has absolutely nothing left but the little tract of land, on which the crop is totally destroyed, and the cabin, in which he lived. His clothing, furniture, books, crop, livestock, everything is swept away, and he is now living on the bounty of neighbors almost as poor as himself.

The loss and destruction in the immediate neighborhood of this city has been so great that our citizens have all they can do, and more, to provide for the pressing necessities of the sufferers in this State, and Mr. Thorpe, whose case is as bad as any, is likely to get no efficient help, unless it comes from abroad. Any assistance sent directly to him, or to me for him, will be most worthily bestowed.

NELSON AYRES,

Rector of St. John's church, Ocean Springs, Miss.

[A layman of the parish has also written us in behalf of the above, saying that aid could not be bestowed upon any more worthy or in greater need.—ED. L. C.]

Personal Mention

The Rev. Dallas Tucker has resigned the rectorship of Zion church, Charlestown, diocese of West Virgina.

The Rev. L. S. Bates, D.D., has resigned the rectorship of St. Anne's church, Calais, Me.

The Rev. Chas. L. Wells, Ph.D., has sailed to England, for the the purpose of pursuing advanced studies in ecclesiastical history.

The Rev. C. M. Kimball has been recalled to his former parish, North East, Md.

The Rev. W. A. Guerry has entered on his duties as professor of Homiletics in the University of the South.

The Rev. Dr. H. S. Bishop has resigned the rectorship of Christ church, East Orange, N. J.

The Rev. Chas. W. Ivie has accepted an appointment to do general missionary work in connection with the Convocation of Grand Rapids, diocese of Western Michigan.

The Rev. J. S. Lightbourn, assistant minister of Trinity church, Huntington, W. Va., is visiting his home in Bermuda, under leave of absence.

The Rev. W. T. Manning has entered on his duties as professor of Dogmatic Theology in the University of the South, Sewanee, Tenn.

The Rev. D. V. Gwilym has resigned the rectorship of Trinity church, Lewistown, Me., to take effect at Easter.

The Rev. Arthur Lawrence, of Stockbridge, Mass., received the honorary degree of Doctor in Divinity at the recent centennial of Williams College.

The Rev. Wm. Taylor Jackson, Ph.D., has taken charge of St. Paul's church, Marshalltown, Iowa.

The Rev. Myron A. Johnson, D.D., has resigned the rectorship of Trinity church, Davenport, Iowa.

The Rev. A. V. Gornell has accepted the charge of St. Paul's church, Creston, Iowa.

The address of the Rev. Henry B. Corrwell, D.D., rector emeritus of the church of the Good Shepherd, Brooklyn, N. Y., is Newburgh, N. Y.

The address of the Rev. W. S. Hayward is changed to Morristown, N. Y.

The Rev. William White Hance, desirous of obtaining a parish in a dry, healthful locality, requests that his correspondence be addressed to Saranac Lake, N. Y.

The Rev. C. E. O. Nichols has accepted the rectorship of St. Andrew's church, Bridgeton, N. J. Address him at 121 Bank st., Bridgeton.

The Rev. Harry F. Auld has resigned the charge of St Luke's, Columbus, N. J., and accepted a call to the parish at Hatboro, Pa.

The Rev. J. Franklin Long has entered upon his duties as missionary at Vincentown, Pemberton, and Medford, N. J.

The Rev. Mr. Hynes has accepted a call to Emmanuel and St. Andrew's churches, Shenandoah Co., Va., to succeed the Rev. R. C. Jett, recently called to Stanton, diocese of Southern Virginia.

The Rev. R. Galbraith, who has been for several years missionary at Montell and Brackett, Western Texas, has accepted a call to a parish in Northern Texas.

The Rev. O. W. Wilson, rector of the church of the Nativity, San Saba, Texas, who has been seriously ill, has returned to duty with his health much improved.

The Rev. L. C. Rogers has resigned the rectorship of the church of the Messiah, Detroit, Mich., and becomes rector, Nov. 1st, of St. John's church, Grand Haven, diocese of Western Michigan.

The address of the Rev. James F. Olmsted is changed from Champlain, N. Y., to Schenectady, N. Y.

The Rev. Horace F. Fuller has accepted the call to Trinity church, Southwark, Philadelphia, Pa.

The Rev. Henry Dixon Jones has resigned the rectorship of Christ church, Media, Pa., to take effect Nov. 30th.

Ordinations

On Sunday, Sept. 10th, the Bishop ordained to the priesthood, in Christ church, Laredo, Western Texas, of which he has been the rector for the past year, the Rev. E. G. Murphy, deacon. The sermon was preached by the Rev. W. P. Richardson. The candidate was presented by the Rev. J. Ward.

On Sunday, Oct. 15th, at St. Paul's cathedral, Syracuse, N. Y., Bishop Huntington ordained to the diaconate, Messrs. Parker Fenno, Charles E. S. Rasay, Charles Winfred Douglas, and Geo. Wharton McMullen. The rector, the Rev. H. R. Lockwood, S. T. D., preached the sermon. Mr. Fenno will continue in charge of Calvary church, Homer. Mr. Douglas will for the present teach in St. John's School, New York City.

On Tuesday, Sept. 5th, in St. Paul's church, Marquette, Northern Michigan, Bishop Kendrick, acting by authority of Bishop Davies ordained to the diaconate Emil Lund, formerly Swedish Lutheran pastor at Ironwood. The candidate was presented by the Ven. Archdeacon G. Mott Williams, who also preached the sermon. This is the first ordination ever held in Marquette. The Rev. Mr. Lund is from Sweden, and some time ago assisted the Rev. Herman Lindskog, of St. Angarius' church, Chicago.

To Correspondents

Mrs. J. F. T.—Write for all information about the Society for the Home Study of the Holy Scriptures, to Miss Smiley, St. Anna's Hall, 428 W. 20th st., New York City.

H. B.—The Collect, Epistle, and Gospel for the 25th Sunday after Trinity this year, according to precedent, are those for the 6th Sunday after the Epiphany.

Official

THE annual meeting of the Clergymen's Retiring Fund Society will be held on Thursday, Nov. 9th, at 2 P.M., at Tayler's Hotel, Jersey City. JAS. R. DAVENPORT, secretary.

THE trustees of the Church Home for Orphans, 4331 Ellis Ave., Chicago, cordially invite attendance at the commemoration of their first anniversary day, Saturday, Nov. 4, 1893. Celebration at the altar of the Church Home for Aged Persons, with address by the Bishop, 4329 Ellis ave., 10:30 A.M. Annual meeting of Board of Lady Managers, with reports and elections, at the Orphanage, 11:30 A. M. Annual meeting of the corporation, with reports and elections, at the Orphanage, 3 P. M. Refreshments will be served at the Orphanage at noon.

THE 15TH CHURCH CONGRESS in the United States will be held in Chickering Hall, New York, Nov 14th. 15th, 16th, and 17th.

In compliance with the personal request of the Bishop of New York, the Rt. Rev. Thomas Underwood Dudley, D.D., LL. D. will preside. The opening service, the administration of the Holy Communion, Tuesday, Nov. 14th, 11 A. M., at St. Bartholomew's church. The address by the Rt. Rev. Wm. Lawrence, D. D., the Bishop of Massachusetts.

REGULAR SESSIONS AND TOPICS

Tuesday, Nov. 14, 8 P.M., "What shall be done with the Saloon?" Writers, Rev. W. S. Rainsford, D. D., Rev. R. H. McKim, D. D. Speakers, Rev. Percy S. Grant, Robert Graham, Esq., Rev. Floyd W. Tomkins, D.D.

Wednesday, Nov. 15, 10:30 A.M., "Moral and Religious Education in the Public Schools." Writers, Rev. Robert S. Barrett, D. D., Rev. John G. Bacchus, D. D. Speakers, Prof. H. H. Boyesen, Hamilton W. Mabie, Esq., Hon. Otto Kirchner.

Wednesday, Nov. 15, 8 P. M., "Use and Abuse of Ritual." Writers, Rt. Rev. A. M. Randolph, D. D., Rev. C. T. Olmsted, Rev. W. B. Frisby. Speakers, Thos. Nelson Page, Esq., Rev. W. R. Mackay, Joseph Packard, Jr., Esq.

Thursday, Nov. 16, 10:30 A. M., "The Ethics of Doctrinal Subscription." Writers, Rev. George Hodges, D. D., Rev. G. B. Johnson. Speakers, Rev. J. S. Shipman, D.D., Rev. F. P. Davenport, D.D., Rev. R. A. Holland, S. T. D., Rev. E. Donald, D. D., (probably).

Thursday, Nov. 16, 8 P. M., "What is involved in the Doctrine of the Sufficiency of the Bible?" Writers, Rev. J. P. Peters, Ph.D., Rev. G. H. S. Walpole, D. D., Leighton Parks, D. D. Speakers, Rev. J. H. Elliott, S. T. D., Rev. Albert A. Morrison, D. D., Rev. C. A. L. Richards, D.D.

Friday, Nov. 17, 10:30 A. M., "The Duty of Churches in the Anglican Communion towards Roman Catholic Countries." Writers, Rev. Hall Harrison, Rev. Thomas Richey, D.D. Speakers, Rev. Chas. H. Hall, D.D., Rev. A. D. Kinsolving, Rt. Rev. A. C. Coxe, D.D.. LL. D., Rt. Rev. W. C. Doane, D.D., LL. D.

Friday, Nov. 17, 2:30 P.M., "Family Religion." Writers, Rev. J. H. Johnson, Rev. Hartley Carmichael. Speakers, Rev. Henry Lubeck, Rev. O. A. Glazebrook, D. D., Everett P. Wheeler, Esq.

JOHN W. KRAMER,
Acting General Secretary.

RETREAT

The Rev. Father Convers, S. S. J. E., will conduct a Retreat for the order of Brothers of Nazareth, beginning on Thursday evening, Nov. 9th, and ending on Monday morning, Nov. 13th. The Brothers will be glad to entertain any layman thinking of the religious life who would like to join them in the Retreat. Address all communications to Priory Farm, Verbank, Dutchess Co., N.Y.

ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM

(*Established Sept. 8, 1857. 1 King st., Westminster, London, S. W.*)

To unite in a bond of intercessory prayer, members, both of the clergy and laity, of the Roman Catholic, Greek, and Anglican Communions.

For circulars and other information address the local secretary, Rev. A. J. Arnold, 4811 Trinity place, Philadelphia, Pa.

FREE CHURCH ASSOCIATION.

The annual meeting of the Free Church Association (Massachusetts Branch) to receive the reports of the executive committee and Treasurer, elect officers, and transact all other necessary business, will be held on Monday, Nov. 6, 1893, at 3:30 P.M., in the Diocesan House, 1 Joy st., Boston. An election to fill the office of president, so long held by the late Dr. Shattuck, will be in order. WM C. WINSLOW, Secretary.

Boston, October 30, 1893.

A WARNING

I am informed that a man calling himself Wheeler is exhibiting to the clergy in different parts of the country a letter from me as evidence of his worthiness. I request that the letter may be seized by any one to whom it is shown, and returned to me, as I am convinced that the man is entirely unworthy of being aided by our people. T. U. DUDLEY,

Louisville, Ky., Oct. 18, 1893. Bishop of Kentucky.

A short, thick-set woman of about thirty years of age, came to this parish in September, and, being taken sick, was faithfully tended by her landlady until she fully recovered. She represented herself as a Mrs. Hastings, of Burlington, Vt., whose husband was travelling in the West, and claimed to be a niece of Bishop Bickersteth of Exeter, Eng. Vowing she had an open account in the Imperial Bank of Toronto, money was loaned her wherewith to leave town. Later, she appeared in Ogdensburg, N. Y., where again she obtained money under false pretenses. Within the past week the same person visited Miss Smith, principal of the Woodside Seminary at Hartford, Conn., and representing herself as my wife and claiming to be the daughter of Bishop Leonard of Ohio, obtained $25, and another amount on the same day from Miss Baird, principal of a school in Norwalk. She is quick-witted and glib-tongued, and her knowledge of English and American Church life is amazingly extensive and accurate. She has brown hair, dark blue eyes, and speaks with a strong English accent; two of her teeth on the upper row project about an eighth of an inch apart, and the tip of the second finger of her right hand is covered with warts. I therefore warn all Churchpeople, especially clergymen and the principals of schools and seminaries, to beware of such a person. Whoever hands her over to the proper authorities will do the Church a positive service.

REV. WALTER E. BENTLEY,
Rector of Christ church,

Oct. 26, 1893. Clayton, N. Y

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

CARPENTER.—Entered the rest of Paradise, Oct. 22, 1893, from her home in Wakefield, R. I., Esther Bernon Carpenter, aged 45 years, 6 months, 18 days.

Appeals

THE Sunday school of an energetic mission in the Northwest, through the failure of a bank, has lost its "altar fund," which it has been two years in collecting, and with which it desired to place vases and candlesticks upon the altar of their little church. Will some devoted Churchman make this good to them by sending these articles as memorials to the dear departed. Address "M. W. S.," care of THE LIVING CHURCH.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

SUNDAY, NOVEMBER 12th,

is the second Sunday in November, which has been recommended by over eighty bishops for the annual offering of the Church Building Fund in all churches in which it has not been taken before during the year. The attention of both clergy and laity is respectfully called to this day.

No money given for religious or benevolent purposes, does such continuous, repeated, and enduring service as that which goes to the permanent Church Building Fund. For information as to its work and methods, write to

L. B. PRINCE, special secretary,
26 Bible House, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York; communications to the REV. WM. S LANGFORD, D.D., general secretary.

IN BOSTON, North End, intoxication, infidelity, and general degradation prevail to such an extent that it would be impossible to over-estimate the amount of Christian labor necessary to convert the lower classes into a religious community. One cause is poverty, leading to discouragement, and driving men into barrooms for shelter in winter. It is often difficult to obtain employment. Another powerful cause is the bad influence surrounding people, which might be largely counteracted by multiplying religious mission services and free reading-rooms. Supplying simple kinds of manual work would reduce want. Providing homes for the destitute, together with employment and training, would still further tend to keep from hurtful influences, from want and despair. In this climate, comparatively little for the salvation and preservation of souls, can be done without mission buildings. It is therefore proposed to obtain a brick building, containing a hall for daily religious services, and for a reading-room for the poor, and accommodations for supporting and providing with labor forty poor persons, in charge of Christian mission workers. (The labor for souls now being done in the North End, is but a small fraction of what is needed.)

We commend this work to your thought and prayers, and earnestly solicit funds for accomplishing it; $50,000 are needed to start the mission, and $175,000 to endow it. Considering the size of these amounts, it is decided that, if, after part is obtained, anything unavoidable prevents securing sufficient to complete enough of the building to carry on some mission work in it, the funds then already raised shall be devoted to distributing the Holy Scriptures among the heathen.

The plan is approved by Gov. Russell and several Episcopal clergymen of Boston.

Donations may be sent to MISS ANNA FORBES GOODYEAR, 28 Clarendon st., Boston, Mass.

Church and Parish

WANTED.—A young unmarried priest as assistant in parish in the city of Chicago. Stipend $600. Address in confidence, "CHICAGO", care of THE LIVING CHURCH.

WOMAN WANTED to do cooking and take charge of kitchen at Church Home, Jonestown, Lebanon Co., Pa. Sufficient reference required. Address until Nov. 15th, the REV. A. M. ABEL, Kearney, Nebraska.

ALTAR BREADS

Made of the finest wheat flour, by an improved process, are furnished in large or small quantities, at the following prices: Large wafers for the priest, $1.00 per 100; small wafers, for the people, 20c. per 100; sheets, about two inches square, $1.00 per 100. Boxes free. Postage eight cents on the dollar. Supplied plain and stamped with sacred emblems. A box of samples will be forwarded for 10 cents. ST. MARK'S GUILD,
449 Jersey ave., Jersey City, N. J

Choir and Study

A Sea Picture

BY JOSEPHINE SMITH WOOD

Through the soft mist of purple haze,
That veils the verge of summer seas,
I watched the bright sun set,
And fancied that it lingered where
The sky and waters met.

Across its gleaming disc, a ship,
Full freighted and with canvass spread,
Went slowly gliding by,
Nor turned to sail the golden path
That led into the sky.

Beyond the water's edge dropped down,
With all the glory of the day,
The great round ball of light;
The lordly ship sailed proudly on
Into the silent night.

Alas, for those with blinded sight,
Whose treasures are but earthly joys,
Fit type, this lonely bark!
Unmindful of the "path of light"
They pass into the dark.

Newark, N. J.

As many of our readers and the musical public generally are interested, we present the substance of the announcements just received from the Walter Damrosch musical societies of New York, for the season. The Symphony Society, for this, its sixteenth season, will include in its programmes, the following principal compositions: Berlioz symphony, "Harold in Italy"; Beethoven, choral symphony IX, D minor; Brahms, first symphony; Saint-Saens, symphonic poem, "Phaeton;" Schumann symphony, D minor; Dvorak, concerts for violin (new); Grieg, "Olaf Trygvason" (new); Tsaichowsky, a new symphony, VI, and overture, "Romeo and Juliet," with two series of Wagner selections. Among the soloists engaged are Materna, De Pachmann, Henri Marteau, and the English basso, Plunket Greene. Six concerts will be given—with full rehearsals on the previous Friday afternoons—on the Saturday evenings, Nov. 11th, Dec. 9th, Jan. 6-27th, Feb. 17th, March 17th. The orchestra continues in its usual force of about 80 members, and is confessedly one of the best in the world. The Oratorio Society, with its splendidly trained chorus of 500 members, gives four concerts—with full rehearsals on the previous Friday afternoons—on the Saturday evenings of Dec. 2-30th, Feb. 24th, and March 31st, presenting these exceptionally interesting compositions, *Missa Solennis*, *a capella*, (tour quartetts, and four four-part choruses), Edward Grell; "The Messiah," Handel; Passion music, "St. Matthew," J. S. Bach; and "St. Paul," Mendelssohn. The permanent home of both societies is the Carnegie Music Hall.

The Church moves liturgically (though we sometimes marvel at the seemingly slow advances within the immediate range of our observation) as may be noted from the following extract which we make from a sermon preached by the Very Rev. Dean Hoffman, D. D., in Christ church, Elizabeth, New Jersey, on the fortieth anniversary of its foundation, of which he was the first rector, while it was his first parish. This is his sketch of the liturgic and ecclesiologic usages of that period:

It was the day of small things, when it required no little courage to assert the Church's claims. Christmas and Easter sermons were frequently but apologies for the observance of those days. Churches properly arranged for our liturgical services, as we have them now everywhere, were well-nigh unknown. In St. John's, following the pattern of the lowest Erastian period of our Mother Church, the east end was occupied by the old "three decker" arrangement; the pulpit surmounting the reading desk, which was furnished with a large Bible flanked on either side by a quarto Prayer Book; while a marble shelf with a large cushion on each end, and surrounded by a semi-circular railing, was all that was provided for an altar. The church was opened only for services on Sunday, and a lecture on one evening in the week, with the Holy Communion once a month. Chanting was confined to the two canticles in the morning and evening services; and these, with one of the old metrical versions of the Psalms and two or three verses of a hymn from the very limited Hymnal, were all that was musically rendered. Nor was this peculiar to St. John's. It simply followed in these things the general custom of the Church in that day. A vested choir, with a choral service, was not to be found in the country; while to have chanted the *Te Deum*, or the responses to the Commandments, would have aroused an immediate protest from the congregation. When they were first attempted in this building, several years later, they were the occasion of an indignant remonstrance from the vestry to the rector. Even after Bishop Odenheimer's consecration in 1859, a simple choral service sung at the opening of the diocesan convention in Grace church, Newark, aroused a storm such as has been seldom witnessed in so grave a body. About this date, a beautiful bunch of calla lilies, which a devout parishioner on Easter morning had reverently placed in the font of a neighboring church, was thrown into the street before the service began by one of the zealous wardens; and your preacher the same day received a letter from one of his leading vestrymen, urging him to remove a small bunch of flowers (the first that had been seen in this chapel) which a loving woman had placed upon the credence shelf. In the same spirit, when a small wooden cross was placed on the gable of the parish school-house, it was wrenched from its place and broken to pieces, before it had been there twenty-four hours. Is it to be wondered at that in such a period, Church architecture was almost an unknown art? Even Bishop Hobart printed a pamphlet with illustrations, recommending, to those about to build churches, what has been called "the three-decker arrangement," already referred to, of pulpit, desk, and holy table. And the architect of Trinity church, New York, it is said, was compelled, in order to secure its present limited chancel, to erect it without authority in the summer months, when the vestrymen were out of town!

The publication of this discourse, together with one by the rector, the Rev. H. H. Oberly, present rector and the third in succession, under a single cover, with copious notes and an appendix, will possess much more than annalistic significance to the members of this large and flourishing parish, and to its many friends elsewhere.

Has the long-threatened epidemic of decivilization already overtaken our American colleges? The rapidly lengthening list of barbarities following so shortly upon the fall re-openings, has shocked even the jaded sensibilities of the daily papers; and college faculties, for the first time, are found inviting municipal authorities to ferret out and punish in the criminal courts the unruly miscreants they have harbored. A small college in Vermont thus far heads the record of infamy, in a desecration and plundering of a grave, by certain "sophomores," who, it is reported, boldly garnished their rooms with the skull and bones of a woman, not so very long deceased, and who was an altogether estimable member of the village community. In Princeton College, a recent "hazing" almost resulted in the drowning of an obnoxious Freshman at the hands of his traditional enemies, the "sophomores," a class of men universally responsible for these and similar outrages, from time immemorial in American college life. Justice Abbett, in his charge to the Mercer county grand jury, said in substance, that it was a matter of profound regret that in one of the great institutions of learning it had been the practice of the students to indulge in the infliction of violence upon their fellows; that this "practice" had assumed a brutal form, and had endangered human life; had, indeed, assumed such conditions that in the judgment of the court it was necessary for the law to assert itself, and to punish these young men, and let them know that maltreatment of their fellows was a violation of the laws of the State. He continues: Parents are threatening to withdraw their sons from the college; others decline to send their sons to such a place, and so on. It is possible that a sharp and prompt administration of punishment may arrest and eradicate this shameful evil, which has so long baffled college faculties. And the Princeton episode is only symptomatic of the prevalence of this deeply seated and inveterate barbarism. Only a few days after, in this same Princeton, a brace of half-drunken bullies, "sophomores" too, looted a Chinese laundry, half-murdering the helpless inmates, and appropriating the cash drawer with its contents of $75. The civil authorities once more are on the alert, and Princeton promises to become a hot place for college "toughs" in the future.

In the outset, American colleges were Christian colleges, and the curriculum was cast after the age-ripened models of Oxford and Cambridge, with modest addenda looking towards a larger comprehension of the literature and *belles lettres* of the mother tongue. It was, primarily, a well matured discipline, a schooling; it was a means to an end, and that end was a skilled and polished intelligence with an instructed and well ordered conscience. In the prevailing competition, the old curriculum with its "humanities" is submerged by a conglomerate of technical and scientific "schools" in which the postulant in effect, enters upon a professional career, without the old-time drill and discipline which the college was primarily created to serve. It is not strange that a portentous deterioration has followed, and that young men become for the most part formidable, if not dangerous, at the expense of the amenities and dignities of sound scholarship in the degradation of manners and morals. The coming work for the churches must be the restoration and rehabilitation of the Christian college, and it is quite time that this was taken in hand.

We may catch a glimpse of the present urgency almost every day in the newspapers. Thanksgiving is approaching. The faculty of Yale, in remembrance of the annual disgrace of the "Thanksgiving" contests between Yale and Princeton, is already in anxious conference with the police authorities of New York. What ill-starred conjunction is this—the venerable Dr. Dwight and Superintendent Byrnes! And yet this conjunction is the only step practicable, since the contesting students of Yale and Princeton, both great "Christian Colleges" have tried year after year, in the words of a great New York daily, on this particular night, to turn "the Tenderloin precinct" into a veritable pandemonium of noise and disorder, and they have generally succeeded. Next Thanksgiving, the text continues, the students will find fun and disorder not so cheerful a mixture as heretofore. In the first place the Yale faculty have been considering the advisability of stopping the Thanksgiving Day foot-ball game with Princeton in this city. The faculty, it is said, have arrived at the conclusion that the aftermath, wherein the Yale students act like Apache Indians on the war path, reflects but little credit on the (Christian) college itself. They propose, therefore, to take a hand in the affair this year. But Superintendent Byrnes has anticipated them! Yesterday, the superintendent said: "It is about time that this college hurrahing and disorder should be stopped. When these young gentlemen (?) next turn loose on this town with their usual supply of "red paint", they will find me ready to receive them. I intend to see the law enforced. Why, some of the theatres even talk of closing up on Thanksgiving night on account of the students. Now this sort of thing will never do, not in this city while I am superintendent of police, at any rate." Apparently the spirit of misrule has reached a somewhat perilous crisis; and it remains to be seen what these degenerate sons of two of our oldest, largest, and most respectable Christian colleges will do on the coming Thanksgiving Day and night, since the faculty of Yale and Superintendent Byrnes have taken counsel together. And yet there are enough Churchmen undergraduates in Yale, Harvard, and Princeton, exposed to the utter demoralization of this "epidemic" of decivilization," to fill half a dozen commanding colleges which, in the spirit and after the venerable traditions of Trinity, Cambridge, Magdalen, Merton, Christ's, or Keble, at Oxford, might illustrate once more the splendid achievements in Christian learning and living, which once enriched our Anglican civilization with a Newton, Barrow, Bacon, Milton, and Tennyson. These grand possibilities are not dead; they have only slumbered and slept, waiting for the awakening.

Magazines and Reviews

Cassell's Family Magazine, London and New York, is a delightful and wholesome blend of nicely illustrated studies of life, landscape, science, recreations, rational fiction, and such art studies and productions as lie within the appreciations and uses of the average home circle. There is the valuable musical contribution, an excellent song or ballad with piano accompainment, this time contributed by Mr. Gerard F. Cobb, F.T.C., Cambridge.

The Arena is filled with papers devoted, for the most part, to a sociological, metaphysical, and anti-christian religious cult, as is its custom. The "Rev." Howard McQueary has found congenial shelter in its pages, and contributes a brief article on the late Richard A. Proctor, astronomer, who would hardly have found mention in *The Arena* had he not before the close of his career virtually apostatized from the Christian Faith. We do not find it profitable to follow out any special discussions, as "Aionian punishment not eternal," where the conclusions are predetermined, but propose at this time only to note the peculiar animosity, as blind as it is persistent, of the editor, Mr. Flower, against historic Christianity. He continues his propaganda by monthly contributions, the last being under the title, "The Coming Religion." Living altogether among revolutionary elements

Mr. Flower is personally unconscious of the great and growing advances of the ancient Nicene Faith, in all directions. He misunderstands the signs of the times, and in his invincible ignorance not only fails to discern the Incarnate Godman of the Gospels, but also His divinely instituted Church. He therefore hails with enthusiasm the new order of theological students to whom "the Creator is no longer the God of a peculiar people, with an ear for ages deaf to the earth's teeming millions, but in Him they behold the love and life-essence of the universe. Instead of a greatly-magnified man, they see a wise, order-loving energy," etc., etc. This he elsewhere apostrophizes as "the limitless ether above," "the omipotent conscious energy," "an overruling intelligence." The very marks of this advancing revolution he identifies in "the revelations of modern science to day," the recognitions of "the oriental religions," "progress in physical service," "evolution," "archæological research," "multitudinous inventions," "physical phenomena," or modern spiritualism, especially as defined and defended by an "eminent, orthodox (?) English clergyman, the Rev. H. R. Haweis"; and lastly, that span of impostures, "Christian Science," (falsely so-called!) and "mental healing." And these make up the array of revolutionary forces that, as Mr. Flower predicts, are some day to sweep historic Christianity and its teeming civilization off the face of the earth! The pity and sorrow of it is that such gently-minded errorists seem beyond reach of that divine life and faith which they persuade themselves are disclosed in these powers of darkness.

From the LEONARD-SCOTT PUBLICATION CO., New York:

The Contemporary Review contains eleven papers of a singularly heterogeneous character, with a prevailing temper of destructive and anti-Christian criticism. There is much retrospective inquiry among antiquarian and archaic regions, with a pessimistic arraignment of confessedly obscure and difficult subjects, as "Serpent Worship in Ancient and Modern Egypt," and "The Message of Israel," in which Julia Wedgewood appears as the expositor of the so-called Higher Criticism in its most revolutionary form. Such a paper, however intelligently presented as a merely literary exploit, must prove more offensive and wanton than misleading to even uninstructed readers of the Old Testament Scriptures. A single paper, "Chinese Art an Index to the National Character," commends itself to the student for its excellent insight and its general intelligence. It deals trenchant blows against the fashionable fad for the Oriental art, exhibiting its puerilities and senilities swathed in drowsy and comatose superstitions, antedating human history. This number of *The Contemporary*, taken by itself, would almost demonstrate the utter apostasy of contemporary literature.

The Fortnightly Review opens with a learned discussion of "The Causes of Pessimism," which Dr. Pearson could have reduced to simpler terms had he frankly charged it to the decadence of Christian faith and charity; the one engendering skepticism and unbelief, and the other, social and individual distrust and repugnances. This is the ultimate analysis of pessimism, both as a philosophy and a sociologic condition. There is a world of brilliant speculation in Sir Robert Bale's "Atoms and Sunbeams," with not a few of the audacious *dicta* of latter-day scientists. The strong papers of the number, which students will read with pleasure and profit, are "The Royal Road to History," by Frederic Harrison, and "University Systems," by Patrick Geddes. The first, in a fine passage of Socratic dialogue, brings out the incongruities and inconsistencies of the two latest contending cults at Oxford as represented respectively by Freeman and Froude; its fundamental weakness, however, lying in its failure to identify the Christologic element in history; while the second gives a rapid, very suggestive, and, so far as it extends, satisfactory presentation of the three great university systems underlying European civilization—the ancient and current English, the Napoleonic French, and the German. These papers are valuable as food and provocatives for thought.

The Nineteenth Century has an opening poem, "The Palace of Pan (inscribed to my mother)," by Swinburne, thoroughly pagan in spirit, of course, and flecked throughout with the barbaric display of blazonry which has obscured his rhetoric. The musical refrains are something less winsome than of old, and his hold on contemporary sympathy correspondingly loosened, since his melodic qualities, with his virtuosity in word-painting, have chiefly held his admirers. Here there is falling off in both. The Hon. Auberon Herbert in "A Cabinet Minister's *Vade-Mecum*," has produced one of the most withering satires of the day, which must work havoc among the fierce partisans responsible for the revolution going forward in the British Parliament. In Professor Presterich's paper, "The Position of Geology," we have a demonstration, and for the thousandth time, of the utter inconclusiveness of modern scientific determinations, (?) especially as they relate to the questions and dogmas resting upon the Mosaic or Biblical cosmogony. The Countess of Jersey writes in an entertaining way about "The Transformation of Japan," and the Rev. Canon Irvine will interest a much larger public than the Charterhouse alumni, in his charming sketch, "A Study for Colonel Newcombe," which introduces us to Thackeray himself, and his artistic studies among the venerable old "Codds,"—pensioners—where he found, as any one may see, a prototype for the most fascinating creation of our novelistic literature.

Blackwood's Magazine continues, perhaps, the most uniformly readable and enjoyable of all the monthlies; and the current number, it wanting in exceptionally brilliant papers, makes no break in the general record. There are thirteen articles.

Book Notices

With Thackeray in America. By Eyre Crowe, A. R. A. New York: Charles Scribner's Sons. Illustrated, Pp. 179. Price, $2 00.

The author had the good fortune to serve the great novelist and essayist in his enterprises as lecturer, both in England and America, not only as secretary and business adviser, but by the constant use of his facile pen, in catching glimpses and studies of situations, persons, and picturesque incidents and trifles, in a rough and ready way. These are served up herewith, in an informal but entertaining manner, as of an artistic Boswell, never losing sight of the inimitable Thackeray. This spirited volume well serves to refresh our reminiscences of an early experience not less memorable or delightful than the Reading Tours of Charles Dickens, not many years afterwards.

Dictionary of Quotations from Ancient and Modern English and Foreign sources. Including Phrases, Mottoes, Maxims, Proverbs, Definitions, Aphorisms, and Sayings of wise men in their bearing on Life, Literature, Speculation, Science, Art, Religion, and Morals, especially in the modern aspect of them. Selected and compiled by the Rev. James Wood, Editor of "Nuttall's Standard Dictionary." 1893. New York; Frederick Warne & Co. Pp. 668. Price, $2.50.

This volume covers a field never before gleaned so comprehensively, and is, as it were, an index to the topical index at the end, which is so arranged that suitable quotations can be readily found, bearing on almost any subject; and for general readers of intelligence, teachers, preachers, scholars, and newspaper men, is invaluable. It contains proverbs and quotations culled from out-of-the-way sources, old and new. The wise sayings of a dozen languages are comprised within its 30,000 references, as well as the crystallized wisdom of the great minds of America, England, France, and Germany.

Windfalls of Observations. Gathered for the Edification of the Young and the Solace of Others. By Edward Sanford Martin. New York: Chas. Scribner's Sons. Pp. 312 Price, $1.25.

These windfalls are gathered up in some twenty-one chapters; among them are such topics as Climate, Courtship, Marriage and Divorce, College, The Travel Habit, The Question of Occupation, As to Death, Outrageous Fortune, etc. The author is well read; a keen and optimistic observer of men and things; a spontaneous and finely-tempered wit, which is an implicit, spontaneous quality, never pretentious or obtrusive; at once cheery, wholesome, delightfully original, or given to fresh and unbeaten tracks of meditation; with an excellent humorous idiom, and a quality of English only faintly touched with the free and easy ways of our popular essayists. It is, altogether, a restful, tonic book, likely to serve an excellent purpose, and deserving a warm, long welcome.

Essays in London and Elsewhere. By Henry James. New York: Harper & Bros. Pp. 305.

There are eleven in all, some brief and fragmentary, the rest wrought out after a large and comprehensive pattern. Among the subjects in hand are London, James Russell Lowell, Francis Anne Kemble, the Frenchman Flaubert, Loti, and the brothers de Goncourt, Ibsen, and Mrs. Humphrey Ward. It would be unpardonably presumptuous were we to attempt anything like a critical study of work like this, in the little "ease of a paragraph or so," for Mr. James is one of the most elusive and indefinable of living writers, and most difficult to domesticate in a literary way. Because of a brilliancy and unique heredity of subtle and spiritualized genius, supremely religious and speculative, Mr. James is, per force, discoursive, ambient, and light footed, if not winged at the shoulders, and so, while stumbling along over the common roadways of thought and feeling, his head is continually in the clouds or above them, chiefly busied with what remains unseen and unfelt in the under-world of every-day life. His idiom discovers an undergrowth of tangled metaphor and allegory which reaches two or three stories before it comes to blossom. He is a quick, far-reaching thinker, of course, seeing far more than others, and with little consideration for their feebler vision. So he supplies hard reading, but never thin, vapid, or perfunctory. Indeed, there could hardly be found a more serviceable training tool for slow-witted, heavy-gaited learners than this volume of essays. The most readable of them are the first three, and these will be found altogether enjoyable. There are two or three paragraphs in the first that show the master stroke of genius. But Mr. James seems altogether wanting in ecclesiastical—religious—sensibilities, and so far as the Evangel of our Lord Jesus Christ is in mind, would have figured quite as creditably in the time of Pericles as of these latter-day agnostics.

THE season is at hand when parochial and Sunday school libraries are wont to be replenished, and everybody is on the look out for good books for good children. By the courtesy of the publishers, we are fortunately able to give a full list of this last year's issue by the Society for the Promotion of Christian Knowledge. This list is appended below. It is scarcely necessary to say anything about the S. P. C. K. Its publications are known and valued throughout the Anglican Communion. The stories for children can be relied upon to have influence only for good, while they are not so "goody goody" as to repel. They are well gotten up, bright and beautiful, handsomely illustrated, and the price is very low, even though they are imported and duty is paid on them. It is the aim of the American agents, as it is of the English Church society to supply the books at about cost.

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Opinions of the Press

The Interior (Presb.)

HAZING.—The Associated Press dispatches tell of another murder in an Eastern college. Two years or so ago a Texan student stood off the hazers with a weapon. He was waylaid by a mob of Sophomores and so savagely beaten that he disappeared from the institution. We say to all parents who have any self-respect and any regard for the manhood of the character of their sons, to keep them away from any institution where hazing is tolerated. There are plenty of colleges of our own and other Churches in the Interior and West, where manliness, as well as intellectual and moral development, is inculcated, and where it is not esteemed creditable to be a coward and a bully, as every hazer is. It is a shame that the colleges which turn out the men are permitted to languish for support, while the colleges which turn out the hazers get superfluous millions.

The Congregationalist

NEWSPAPER REPORTS.—It seems to us that the decent public has good reason for gratitude to Judge Barker of this State, who has ordered that no newspaper shall report or comment on a trial for breach of promise now before the court until after a verdict has been reached. The testimony often produced at such trials is debasing, quite unfit for general reading, and it is an insult to the people for newspapers to thrust it before their faces. Yet it is usually served up by so large a portion of the daily press with prominent headlines, as though it were important news, that more decent papers feel compelled to give the disgusting details lest they should be charged with lack of enterprise. We do not know whether Judge Barker issued his order for this or other reasons, but it appears that he is sustained in making it by the statutes, and he should be sustained by the approval of all good citizens.

The Household

The White-robed Throng

BY HARVEY KAY COLEMAN

I would not have my earthly lot
Quite free from sorrow's shaping mould;
The glistening gems of purest gold
Were fined in furnace fiery-hot.

I ask not that my pathway run
Through sightly lawns all flower-fringed,
Nor that my sky should ne'er be tinged
With shadow-casting clouds and dun.

The purest spirits oft are they
That meekly bear some heavy cross,
Onward, mid sorrow, pain, and loss,
Through starless night and darksome day.

He who on Patmos dwelt alone,
Saw not Time's fortune-favored few
Who knew earth's sweets unmixed with rue;
The white-robed throng about the throne

Through dire tribulation came;
They followed where the pathway led,
With bruised feet, unpillowed head,
Trusting in Jesu's matchless name.

My Little Man

BY KATHLEEN WATSON

From *The Quiver*

CHAPTER VI

Amidst the deafening applause, we pulled up at the hotel in the old square and proceeded to the balcony, where, amongst the flags and palms, some kind hand had provided a deep-cushioned recess for Waldo. Not many minutes after the clock in the church tower had sounded midnight, the result was proclaimed aloud, and every ear might hear that—well—let us say that—Waldo's Nell—headed the poll, with a thousand votes odd to the good!

I smiled down at Waldo. His breath came and went very hard. He was beyond words.

Amidst the cheers, the storm of congratulation, the confusion of handshakings, and the clamor in the square below, I rose to say a few words of thanks to the honest souls who had stood by me so loyally. My own emotion prevented me from expressing myself in anything but the merest conventional platitudes. But when I had finished and the boisterous applause had somewhat died away, a voice—it turned out to be none other than that of Josiah Webb—called out:

"Let's have a look at the little master! And one word—just one word—from the little master!"

Then the whole square took up the refrain, and the excitement got so intense that, rather against my will, I bent down to Waldo and said:

"Can you thank them, dear old man?" and he answered me that he would try.

I lifted him high in my arms above the flags and ferns. His face showed very pale in the torchlight glow, his curls fluttered in the night wind, his left arm was around my neck. A great and sudden silence fell on all the square, and in a moment or two his dear voice, with a tiny tremble in it, slowly struck the air:

"I cannot say anything to you. I am only a little boy. But I do 'dratulate you ever so much. Because you have got the best man in all the world on your side. *My father said so!*"

I shall not attempt to describe the tremendous roar of enthusiasm that followed on this and brought the proceedings of that unique election day to a close. Words of mine would be powerless quite! With chivalrous generosity, and typical of the way in which an Englishman can bear defeat, my opponent came round to us, and, taking Waldo on his knee, remarked laughingly;

"Had *I* had a Waldo on my side, what a vastly different total I should have made!"

After this we had some long, quiet talks together, my little boy and I. When I was busy, he would lie with his books and pictures in Barbara's room or under the limes; at other times we were inseparable. We played and drove together, and he was never tired of listening, whilst I told or read of the exploits of the heroes of olden times. But with a terrible pain I noticed he grew thinner and thinner. His back now began to ache severely, and he could no longer run in and about the gardens and the stables, and talk with his dear familiar friends in those same places, as of old. But his gaiety and gentle little charm of manner never forsook him; no matter how sore his pain, his tiny arms would be outstretched in an ecstasy of welcome whenever I approached.

The local physicians agreed in deciding that an operation should be performed on him, but I could not bring myself to consent to this without the advice of the great children's specialist who had examined him on his arrival in England. So, later on, when Parliament re-opened, and I had to take the oath as new member, and deliver my maiden speech, and attend to many things which required my presence in town, we went up together, Waldo and I, with dear old Barbara, whom wild horses could not have torn from Waldo's side, as adviser and attender-in-chief. We expected to be away for several weeks, or even months, as I was told that the drier air of the metropolis would be much more beneficial for Waldo than the damp, moist air of Devon.

On the last afternoon at home he strangely but sweetly insisted on a solemn leave-taking of all and everything around. The bees in their hives, the trees, the orchard and fruit-gardens, the horses and the cows, his father's favorite haunts—nothing escaped that loving little memory. In the evening the boys of the cricket elevens came up, and after tea he gave them each a little present, bought according to his own wish and from his own pocket-money. The next morning, as we drove through the village to the station, he left small tokens at their cottages for divers of his friends, while to Josiah Webb, who was slightly lame, he presented a stout walking-stick, near the handle of which, on a silver band, was inscribed "*Noblesse oblige*," the whole idea being originated and planned out by my darling. The tears stood in Josiah's hard, bleared old eyes. I do not think it is on record that he ever again had recourse to his former expression concerning the *Noblesse* of his country.

On the journey up, at one of the large stations, looking from our window, we were interested in watching a pathetic parting between a mother and her little boy, who was apparently going to school for the first time, in charge of an older brother. As the train steamed off and we caught a glimpse of the poor, pale mother left alone behind, Waldo turned to me, and, in sudden wondering excitement, asked me:

"Nell dear, how is it I have never had a mother? Didn't father like them?"

This was the first inquiry of the sort he had made to me, and the quaintness and the suddenness of it took me completely aback. I knew him to be altogether unaware of the sad story that had marred his father's life. Allan had told me that he knew nothing, and it seems that Dr. Vorstrovna, too had kept back from him all information on the subject. I was glad to think that all that was necessary for him to learn he would learn from me.

Now, though I am of opinion that the clouds of doubt and of distrust should never be allowed to settle on the heads of little children, yet none the less do I think that they should not be brought up in a fairy-land of golden illusion, only to be dispelled rudely at their first real contact with the hard, grim world. I think the shock of their faith then is not to be compensated for by all the enchantment of those early days. Moreover, Waldo was not as most children are. The piteous sadness and the long martyrdom of those tiny years had, whilst leaving his childishness intact, nevertheless made him wise beyond his age and quick to respond most sweetly to the least call for sympathy. Swiftly it dawned on me that the only way I could present this unknown mother to him was so that he should feel compelled to pour out on her some of the store of love with which his little heart was loaded. I sometimes think that Allan's spirit, like a good angel, was hovering about me and inspired me with this idea.

"You had your mother, dear, like all other little boys," I said, as he patiently awaited my reply.

"Oh, Nell, did I really? Why did I never see her?"

"Because—she went away, dear."

"Where, Nell? To heaven, like father?"

"No, not to heaven; to St. Petersburg."

I do not know the man who could have faced those dear and solemn eyes and told them aught but the truth, no matter how bitter or how bare that truth might be.

He looked at me with a very puzzled expression. I remember likening his face to a crumpled rose leaf. Then, as the train whirled on and he lay back in my arms with his head on my shoulder, I told him.

"Once father married some one who was very beautiful, because he loved her so. A great famine was over the land where she lived, and the times were very sad and dark. Though her home was in a great castle, she was poor and lonely, and had no one in the world to care for her, and at last even her home fell into the hands of

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strangers. But father took her away with him to Kiev—you remember Kiev?—and did all he could to make her life happy and beautiful. In time God sent them a little boy—who was just this same old Waldo and no one else! So things went on until it somehow came to pass that they heard of Waldo's lovely mother at the Russian Court, and the Emperor and the Empress remembered that they had known her people. So they sent for her, and her beauty was talked of everywhere, and they kept her at St. Petersburg. That is to say, she never came back to little Waldo. There are many things we cannot understand. We cannot understand, you and I, how she should have chosen to live in palaces and dine with kings, wear costly dresses and sparkling jewels, drive out in gorgeous carriages, and have liveried servants to attend her, when at home, beyond and so far above all these things, father's love was waiting for her. We must not blame her, you and I. She was very young, and people are not made all alike. Some forget. They do not seem to think. Yet I have a fancy, dear old man, that some day she will hear how father was taken from you, and how you lay in lonely pain for long, long months, waiting till Nell should come. Then perhaps she will see all that she has missed, all that she might have been, all that she might have done, and her grief will be very great, because there is no grief like that which knows that what has been lost can never be found again—what has been done can never be atoned for or undone. So we should be sorry for her, you and I. Do you know that almost the last words father said to Nell were: 'If you ever see her, tell her—let little Waldo tell her—that I loved her, always, always.' And father would like to think that, if she wanted it, his boy had tried to love her too."

He was silent for a long time. Then slowly his eyes filled with tears, and he set his little mouth hard and firm. But he only said: "Then, Nell, of course I shall."

To be continued

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11

Financial News

REPORTED FOR THE LIVING CHURCH

Before the close of this week there is every reason to believe that the Silver Purchase clause of the Sherman Act will be repealed. Whether it comes within this period or not is immaterial, for the measure is certain, and the law was as good as repealed by Tuesday of last week, when the silver wing of the Southern Senators notified the Western free silver men that they would no longer be a party to obstruction and fillibustering against majority rule.

The victory for the ycleft "gold-bugs" has already resulted in a big boom for stocks and bonds. Grown impatient, under the long restraint, the market is fairly whirling up. Everything but poor silver and foreign exchange; but we want foreign exchange to go down to keep gold from going away.

The transactions in bonds last week on the New York Exchange footed up $11,000,000 against but $3,700,000 for the week previous, while the bank statement shows the remarkable increase of over $11,500,000 in deposits. It is extremely probable that this new era of upwardness in the market will continue unabated for awhile, then taper off, and finally a gradual decline, with fluctuation, take place. The present market is, moreover, rather in the nature of a celebration than a sound business proposition. People had long ago come to the conclusion that the silver bill was causing all the trouble, and now that it is practically out of way, every one is trying to the best of his ability to push prices and conditions back to where they were a year ago.

But the financial body has been sick too long to recover in a week, or a month, and although it is now positively convalescent, it will take months before it can be entirely cured. After this show of strength is over there are a number of contributary ailments, to which I have at various times referred, which must be gotten rid of, one at a time, before speculation and inflation again makes money-making easy. C.

New York, Oct. 30.

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Advertising

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position

DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than $1.00 a time.

LORD MEATH said that the Duke of Westminster was one of the peers who were literally weighed down by an ever-present sense of their obligations to the community. "Some short time ago," said Lord Meath, "I spent a delightful afternoon wandering through the beauties of Cliveden—the place which the Duke of Westminster recently sold to Mr. Astor for £300,000. Shortly after, I had occasion to call upon the Duke to ask him to take the chair at some public meeting in which I was interested. The Duke said he had not a single free afternoon all through the season. I said, half wonderingly: 'Do you really mean to say that every day during the whole of this season you have an engagement of a public nature, and you have not a single day left for yourself?' Then the Duke, somewhat apologetically, turning over the leaves of his note-book, said: 'I beg your pardon, I find I have one day I had reserved for myself which has no public engagement. You can have that if you like.' You see," he added somewhat plaintively, "I had reserved that day in order to see Cliveden. If I had not done so, I should have no chance of visiting it this year."

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WORLD'S PARLIAMENT OF RELIGIONS

held in the Memorial Art Palace, in Chicago, September 11-27, inclusive, under the auspices of the World's Columbian Exposition, has been characterized as a step of 100 years into the future.

The religious thought of the world was there made known in a manner so clear that even the child might understand.

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House Greenery

WILDWOOD TREASURES WITHOUT A FERNERY.—Take a large "waiter," make a mound of leaf mold, and carefully plant the ferns, arbutus, violets, hepaticas and other things, finishing the surface with mosses, and placing running evergreen around the edges. Sprinkle, and set on a table at a northwest window. Many happy hours may be spent watching that bit of green during cold, stormy days when it is unsafe to go out of doors, and the tiny buds of the arbutus and violets will swell and finally bloom while the winter snow still lingers on the hills.

A small aquarium, left vacant by the death of its living inmates, was successfully converted into a fernery by placing a layer of broken crock, charcoal, and gravel at the bottom, and adding rich garden-mould, leaf-mould from the woods, and fine sand in equal portions. Some finely powdered charcoal was mixed in, and the whole thoroughly incorporated. This layer was about three inches deep, and then the ferns, procured from the florist, were planted according to height, with the tallest ones in the middle, and a fringe of lycopodium. Moss concealed the earth between, and wintergreen and partridge-vine added their mites of decoration.

When all the inhabitants were in residence the fernery was well watered and the air excluded by a closely fitting pane of glass on top. It was then placed in a shady window, and left to its own devices, except when additions were made to it, or it had its daily bath of fresh air for five minutes after breakfast. For this the cover was entirely removed, but a homœopathic dose is sufficient. When too moist, which causes the plants to decay and shows itself on the top and sides of the enclosure, the lid was left off for several hours on a mild day. Once a week they were sprinkled with rain-water from which the chill had been taken.—*Harper's Bazar.*

If living near the woods, there are many beautiful native ferns to be gathered. Other plants, like partridge berry, or squaw berry, hepatica, trailing arbutus, violets, gold thread, rattle-snake, plantain with silvery marked leaves, and many more will be found by those who have eyes open to see the beautiful things nature has scattered in the waste places. The arbutus and violets will have formed their buds already to open as soon as the first warm day comes.

In taking up ferns in the fall, remember that all deciduous ferns die down to the earth in the early winter, and start again in spring. But if carefully taken up the fronds that are green and perfect will last a long while if kept in a cool place, in fact all plants brought from the woods ought to be kept as cool as possible. The shield, or holly fern, and the rock ferns are evergreen and last all winter. Gather some of the fern moss and other varieties to cover the soil. Arrange them as naturally as possible

It the fernery is of good size, an irregular shaped piece of looking glass deftly inserted on one side makes a very good imitation of water. The edges should be carefully covered with mosses. A few bits of mossy twigs (such as is often found near decaying trees) can be formed into a rustic bridge, with the aid of long, slender tacks.

The first warm days of spring will waken the arbutus and violets, and later on the hepaticas and the ferns.—*Good Housekeeping.*

THE LATEST FLOWER FASHIONS.—The latest way to utilize pansies, these fragrant purple and gold beauties, whose only disagreeable characteristic is a perverse shy trick of turning their sweet faces away when used in decorations, is to fashion of them intricate geometric ribbon-like designs, laid out very flat on the tablecloth, leaving interstices for small fern stands or for rare old plate. A favorite decoration of primroses at the present time is the "Victor" wreath, made by bending a wire into a circle; cover and conceal it with wet moss, and lay it on a strip of rubber cloth about the table, which the leather moss must also conceal. Begin at the top with one primrose, then two, and thus proceed, continually increasing until toward the bottom the wreath thickens, and leaves must be introduced. The other half should be completed in the same way, so that the two points of flowers just taper together at the top, and the whole is tied with streamers of liberty silk in pale primrose color. Sometimes a breadth of silk is loosely crumpled through the centre of the table, with a silver basket holding it in place, filled with mosses and primroses. The idea with all these arrangements of spring blossoms is to produce the effect of the flowers growing naturally. The primrose colors, with the pale green of the leaves, and a little gleam of silver in the baskets, makes a very satisfactory and harmonious combination.—*Good Housekeeping.*

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